The Two Worlds.

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SPIRITUALISM *V.* MATERIALISM.

By Walter Howell.

(*Continued from page 338.*)

Mrs. Decker Buchanan, wife of Professor Jos. R. Buchanan, and Mrs. Denton, widow of the late William Denton, have furnished evidence enough of a soul-sensing power, which we call psychometry, to satisfy men and women of culture.

Such men as Jacob Böhmen, Emmanuel Swedenborg, Andrew Jackson Davis, and others, such a woman as Joan of Arc, bring to mind visions which appear to demand a spiritual explanation. There are a host of people to-day who claim clairvoyant perception. Some of these really do possess such power, but in many it is imperfectly developed, hence the lack of evidence some inquirers obtain when consulting such. We must not be too hasty in our conclusions. May persons in whom the clairvoyant sight is but slightly evolved describe inaccurately because they do not see clearly. It took ages for the organ of physical sight to develop, and shall we expect Nature to leap in other departments? No, we must be patient. Let us not ignore a faculty because of its imperfect evolvement in some with whom we have come in contact. On the other hand, let us not be too willing to surrender our judgment because of perceived possibilities in a partially unfolded faculty. It prophesies great results; but the fulfilment is not yet. Only here and there do we find occasional clear-seeing.

In the somnambulist we see awakened perception, not born apparently of sense. This points to the existence within us of powers of perception which are independent of the physical body. Do they not contain the potency and promise of decarnate existence?

The Anglo-American and the American Psychical societies are doing a good work in classifying these phenomena and pointing out the latent psychic powers within us all.

Spiritualism offers phenomena both subjective and objective for our investigation, and it is to the interest of humanity that these receive thorough examination at the hands of more competent inquirers, and of all who wish to settle the oft put question, "If a man die shall he live again?"

In illustration of subjective evidence of a life beyond the grave, permit me to offer this one. Not long ago, the writer was in the company of a lady in private life who possesses what we call clairaudience. While in conversation upon general matters, she paused and said, "I hear a voice, take note of the words as I get them." The following was then given: "Tell Queenie, 'Let not your heart be troubled; believe in God, believe also in me,'" and continued until three verses of chapter xiv. of St. John had been repeated word for word.

Now Queenie was a pet name given by a deceased gentleman to his wife. Awhile after this experience with the clairaudient lady, I met the widow of the gentleman in question and related my episode with the lady, Mrs. R——. Mrs. S—— then informed me that her late husband wrote something and enclosed it in an envelope which she was to open provided she could find a means of communicating with him after death. The contents of the envelope were known to no living person. The belongings of Mrs. S—— were in storage, but she immediately went to the store room, found the trunk containing said enclosed letter, and to her astonishment discovered that the writing was a quotation from the first verses of chap. xiv. of St. John's Gospel. What power but an intelligent one could give such evidence, and what intelligence but that of the deceased husband of Mrs. S—— could have given such a message to his mourning Queenie?

As an example of objective phenomena, I will submit an experience which I had with Charles Watkins. Some three years ago I visited a Spiritualist camp-meeting in western New York, Cassadaga Lake. While there I made an arrangement to have a sitting with Watkins, the slate-writing medium. The slates were bought by me that morning, cleaned by me at my room, and did not leave my presence during the whole experiment. The room in which we sat was flooded with light, and there were no evidences of trickery or attempted fraud.

He was in great demand; and hence another sitter, beside myself, was present—a lady who obtained as remarkable results as I did. I received two communications—one purporting to come from my spirit-mother, the other from my spirit-father. These were characteristic of my parents. The communication from my mother was obtained between closed slates, with a fragment of pencil enclosed; and while the writing was going on, I kept Watkins in conversation so as to prevent mental influences of medium and myself from taking part in the phenomena as far as possible. The message from my father was produced without contact with the medium—visible contact, and without pencil. I held the slates at arms' length, while Watkins stood several feet away. The medium was much convulsed, apparently, and presently cried out: "Hold; that's enough." I withdrew my slates from their position at arms length, and examined them. I found these words, written in my father's handwriting: "My dear son Walter, God will, and does bless you. Your affectionate father, James Howell."

For years I have led a somewhat nomadic life, and while removing from one place to another, I regret to say both these slates, through an accident, have been wholly destroyed; hence for ordinary purposes the evidence is incomplete, but, as part of my valid experience, it remains as indisputable to me as though the slates were objectively before me. But the thousands who have had like experiences will bear witness to their reality. Among these may be found people who have obtained indisputable evidence of spirit identity.

In reviewing the ground over which we have travelled together, we shall remember that science deals with the *manifestation* of life and thought, not life and thought *per se*. We may yet be convinced that these have always existed. It is affirmed by gross Materialism that molecular changes in the grey matter of the brain produce thought. It is stated by those better informed that these changes occur simultaneously with thought manifestation. From the standpoint of modern scientific philosophy it cannot be proven that either the one or the other is actually causative. Now, if a manifestation can take place demonstrating the presence of thought under conditions supposed impossible by psychologists and physiologists, does not such occurrence point to thought as a causative agent in a manner not heretofore sufficiently recognised? May we not look hopefully to spiritual phenomena as the bridge with which to cross from matter to spirit and from spirit to matter, regarded by many as impassable?

If we take into consideration the many slumbering possibilities within us, and partially awakened in a few, shall we not see cause for suspecting the existence of the spiritual man? Add to this the overwhelmingly increasing evidence of preterhuman manifestations, and then may we not exclaim, "O grave, where is thy victory?"

Surely the winter of Materialism is passed. Lo! the springtime of Spirituality is here. Midst the tearful April showers of our sorrow for friends gone before, there comes this seven-hued arch of assurance "that all our tears shall be wiped away by those for whose loss we now mourn."

I have confined myself to personally-known facts so as to emphasise my points. In presenting facts it has been my aim to select such as the merest tyro in the investigation may meet with. Were I to relate the whole of my experience during the past few years no small volume would be required, and a matter-of-fact world would reckon me ultra-visionary, if not beyond the realm of reason.

In an age when our ideals are so transcendent and our reals so far below our desired goal, it is inspiring to have additional warrant for the cherished hope of immortal life—a life where our loftiest aspirations shall become transpirations. May the weary-hearted and heavily-laden find in the thoughts here inadequately penned foregleams of eternal life and happiness.

LOVE AND GREED.

Love is the sunshine of life; nay, we may go further and state, it is life itself. Abstract the influence of this wonder-working power from out our lives, and what have we left? Nothing but ashes; naught but a dull dead sea of negations. And yet how frequently—nay, how persistently we act, as though loftiest wisdom was best exhibited by strenuous effort to obliterate every trace of this divine passion. Surrounded by circumstances that unceasingly call for some manifestation of love, we go through life stolidly indifferent. This is singular, considering the emphatic manner in which every fact of existence declares that love and love only is the panacea for every ill; that without it the possession of a universe would but increase our woes, and with it the infinitesimal fraction of a possession become an empire of boundless riches.

Perhaps one of the greatest proofs of the extreme unsoundness of modern civilisation is to be found in the fact that here, in a world literally panting for love, there are men who consider themselves so situated, that were they to give free passage to the fervent outpourings of their souls, and their example proved contagious, the very foundations of society would collapse, and chaos take the place of the present partial system and order. Such is the view which a godless and lifeless political economy has made it incumbent on its followers to adopt. Let men be as sincerely anxious to benefit each other as they now are to benefit themselves, practically say the advocates of this school, and business will no longer be possible. But surely such a result is no reflection against the act which occasions it, but against the system which requites honesty and disinterestedness with ruin and disaster.

Could any position be more absurdly paradoxical? Here, in a world where every fact proclaims love and self-sacrifice to be the supreme requirements of life, we find vast numbers, despite an internal consciousness to the contrary, solemnly contending that such exhibitions can only be indulged in at the serious risk of dislocating the whole social structure. Nay, are not all our institutions reared as though greed and dominant egotism were the main pillars of society; and such being the case it is easy to understand that any attempt made to interfere with the liberty of either one or the other must naturally be resented as little less than a national disaster.

What, demand these malcontents, is to become of our commercial supremacy, if you succeed in putting a curb on the enterprising spirit that has done so much to rear it? But clairvoyant love sees further, and proclaims commerce a circumstance of no consideration when viewed in comparison with the great army of weary men and women that have been sacrificed in order to maintain it. Look, it cries, at these deformed bodies; these children, old ere yet they have tasted the sweetness of life; these homeless, downtrodden waifs, whose very indifference and inability to realise their own miserable plight proclaims the depth of degradation to which they have been forced. Look at these, and then point out if you can in what respect your leviathan industries make compensation for the ocean of misery by which they are sustained?

But blind greed, ever prostrate at the shrine of Mammon, and unable to see that its every gain is but another stone in its own sepulchre, cries, "Away with your puling sentiment and your fool's paradise. Our mighty fleets and colossal empire were never built by such milksops as you. It is but the weak and useless fail. Nature knows her own business, and only afflicts such as are unable to help forward her own good ends. To the capable she is ever ready to offer her choicest gifts." But is not this an evasion? Is it not an attempt to ignore a responsibility which naturally belongs to themselves—a mean effort to foist on to Nature the result of their own evil actions. It is all very well for men who profess to have studied Nature to inform us that they have discovered certain laws that fully account for all the wretchedness found so harrowing to the feelings of the sensitive, but commonplace people would feel infinitely better satisfied if these discoverers would reveal some means by which the actions of those who initiate the set of laws complained of could be so directed, as only to set in motion other laws of a more agreeable character. It is scarcely a creditable thing to set the ball rolling, and then deplore the evil result, as though it were a matter over which it was impossible for human nature to exercise control, for the fault is not Nature's, if by Nature we understand the apparently blind and mechanical forces that seem to work the universe. The fault lies with the intelligence that so directs these laws as to make them bring forth evil instead of good, and that intelligence exists nowhere if not in man.

The position seems to be as follows: Man has been made custodian of a valuable property, a property which if skilfully used is capable of imparting the highest possible benefits to himself, but, if misapplied, is equally as potent for mischief. He, therefore, should make it his foremost duty to understand the character of this property, and likewise to obtain a fuller knowledge of his own essential nature and requirements. By so doing much that is inimical would be eliminated from his experience.

When will man learn the lesson that from time immemorial has been proclaimed from every hill-top, and in the depths of every valley, that only in self giving can he possess, and only in truly living up to the highest presented to his consciousness can he progress? Let him devote his energies to the acquisition of wealth, and his heart becomes a lump of metal. His ear is lost to every sound but the jingle of guineas, and his eye to every colour but the dull lustre of gold.

Think of it, you children of the day; you to whom the glory of God's sunshine is more than the glitter of gold; you to whom the lark's least note is matter of more significance than the tinkle of untold millions. Here in a world where the anemone, the primrose, and violet spring forth on every bank, a world where the sparkling wave displays more wealth than ever yet was dug from El Dorado's mines, are men with eyes and they see not, men to whom the rustling leaf, the purling stream, and whispering wave have naught to say. "Ears have they but they hear not." On the contrary, let a man set his affections on his fellows; let him give free expression to the world-wide sympathies pent up in his soul, and mark the result. That which he now loves has a mind and heart identical with his own, and so is able to reciprocate the affection lavished, and by so doing adds fresh zest to the inspiring source. Dead gold takes, but is incapable of returning; it therefore depletes the life that gave it birth.

Wealth, as understood by selfish man, is purely an illusion. It is a something which he realises as existing separate from himself, and yet hopes to retain. He fails to understand that only in so far as he can establish organic union between himself and the object that attracts him, can he be truly said to possess. But where this has been accomplished, man as much belongs to the object as it belongs to him, and such a relationship can only be established between one loving soul and another. Let a man, as in his insane race for wealth, lend himself to pure acquisition, and his every gain will but increase his troubles, for he then takes to himself that which is void of life. It is as though the living burdened themselves with the dead, and hoped by so doing to better fight the battle of life. We must give would we live, and that too with no niggard hand, but lavishly, bestowing our health, our life, our all. It is the one great necessity of life: neglect to do this and our day star sets, and life becomes a howling wilderness. DICTATOR.

TENNYSON was habitually conscious of communion with spirits or intelligences not of this world. Whether these intelligences were disembodied spirits of mortals who had put on immortality, or whether they were intelligences never incarnate on this earth, Tennyson knows more to-day than he knew when he was still with us. But no one can read "In Memoriam" without recognising that the Poet was conscious of spirit-communion, which, if it had been suspected in a less eminent man, would have led to his ostracism as a lunatic or a Spiritualist. . . . . But Tennyson went much further than this. It is understood that he believed that he wrote many of the best and truest things that he ever published under the direct influence of higher intelligences, of whose presence he was distinctly conscious. He felt them near him, and his mind was impressed by their ideas. He was, to use the technical term, a clairaudient and inspirational medium. He was not clairvoyant. These mystic influences came to him in the night season. They were heard in the voices of the wind. They made him write what he sometimes imperfectly understood when in a state of mind that was perhaps not always distinguishable from trance.—*Mr. Stead in the Review of Reviews.*

LIFE IN A WELSH NUNNERY.

AUTOBIOGRAPHY OF A SPIRIT,

FORMERLY A NUN OF LLANTHONY ABBEY, NEAR ABERGAVENNY.

V.

DEAR friend, I appeal to your sympathy in this hour of trial, and refrain from telling you many things that were said to me by the Abbot.

These are a few: I had nothing to fear, he said, as he was my shepherd and I had been left to his care, and he only wished to fulfil his duty towards me. He further told me that I was a gentle creature, patient and pure, and too angelic to go out into the cold and wicked world. I begged him to listen to what I had to say, and he told me to proceed. I asked him what had become of my uncle, if he was still living in the same place, and could I have the packet that was left to me by him and given to himself to keep for me; and if he would fix a date when I should be permitted to leave for my own home?

He listened to all this without a word, and when I had finished my questions his answer was, "I can tell you nothing until to-morrow, as I must see Father O'Brien." As I arose to leave he came towards me, and forcibly took hold of me and lifted me completely from my feet, as a mother would her infant babe, and showered kisses upon me, and I, poor mortal, was unable to resist him, as I was in such a weak state of mind and body, and he strong as a lion.

Do not think for one moment that I was afraid of any harm coming to me, for the Abbot had always treated me with every kindness outwardly; but this conduct on his part certainly astonished me, and I could not realise my position for a few moments. When he released me he stood and looked at me with amazement, as he told me I looked like a frightened bird. I asked him if he would kindly open the door and allow me to leave his presence. He answered that he would not until I had made him a promise. I thought I could see in his looks a determination to detain me until he had extracted the promise from me, and as I had gone through so much I really felt afraid of him. I raised my head and looked up, mentally repeating a prayer for help and guidance. I called for my dear parents, as I felt they were with me, and almost immediately I saw them and felt that their presence gave me power to command him to open the door. I commanded him to do this and he refused, but the next moment I could have shouted for joy, for the door flew open, and the Abbot fell prostrate on the floor. I lost no time in leaving this room for my own apartment.

When I had been sitting there a few moments thinking over what had happened, my parents again showed themselves to me, and were to all appearance as real and tangible as any one in the body. They were grieved, I could see, that I was treated in such a manner, and told me to be as cheerful as possible and not let my spirits droop, for I should regain all my strength, as other trials were in store for me. They again assured me they were always with me, and would show themselves whenever I needed their help most. I wished to know who it was that opened the door and so released me, and they answered me, "Your ever loving parents."

Now, dear friend, you can realise the state of my mind when I knew this. I felt I could have given the whole world to have been able to embrace them, if only for a moment. Only those who have lost their parents can realise what I say. The day wore on and night came—sleep I could not. Morning again came, and another day commenced. About mid-day I chanced to be out in the grounds and met Father O'Brien and the Abbot face to face. They could see by my looks that I wished them to tell me the result of their conversation about my affairs, as I felt assured they had been talking of me.

They bade me follow them. I did so, and was again taken to the room in which I had the interview with the Abbot on the previous day. They sat down at a table and bade me do likewise. At the table next Father O'Brien sat another man, and for a moment I wondered who he was, or how and when he had come there. There appeared such a wild look in his face that I was half afraid to say what I wanted, and my looking so intently at him drew the father's attention to myself.

The Abbot now wished me to make any request and say what I had to say, and they would hear me; but I could not utter a word, as this man at the table was ignored altogether by them. Another peculiar thing I noticed was that he was not dressed in the garb usually worn in the convent. The Abbot asked me the reason I did not now proceed, as I had been so anxious before. My answer was this: I could not proceed whilst that strange man was looking at me so. Then they both asked very sharply, "What strange man?" "That man sitting next Father O'Brien," I answered.

They both arose from their seats and took hold of me, and hissed into my face, "Girl, you are mad!" I said, "No! no! it is all too real. Now I see who it is. It is my dear uncle!"

On looking round as they dragged me out of the room I could see that he had gone. They told me I was a mad woman, and treated me as such. Thus the interview with the fathers on which I had so much depended was brought to a close. The Abbot came on the following day to see if I was still in the same state of mind, and brought me the news that Father O'Brien had been seized with a sudden illness from thinking so much of last night's proceedings, and, of course, blamed my stupidity for it all. Days and weeks wore on, and, instead of the father getting better, as I thought he would, he grew worse daily, and fell away to a mere shadow of his former self. I know all this because I was one of those assigned to nurse him. Many were the times he took my hand in his and would heave a great sigh, and look into my face as though he would like to say something to me, but was prevented from doing so by the rules of the convent.

After this had been going on for some few days the father's condition suddenly changed for the worse, and during my attendance on him he told me he would like to die, but he had a secret that would not die with him, and he would like to relieve his mind to, me as this secret was something concerning my uncle. He knew that according to the laws of the Church it was wrong to divulge one word to any one but a father confessor, and he said his sufferings could not be greater if he had been thrown into purgatory. He begged me not to leave him, as he wanted to find sufficient courage to tell me all, in order to gain some slight relief.

The changes that passed over his face every few moments were something pitiful to behold. I prayed for strength to be given to me to be able to hear this dying man's words, for I had heard and suffered so much that I cared but little to live, unless I could escape from all this.

(To be continued.)

"MERCHANT LECTURES"

(BY REV. E. WHITE)

AND THEIR ADMISSIONS CONCERNING SPIRITUALISM.

'Tis something to know that at length are admitted
As truths the stern facts its philosophy shows,
By one who regards himself doubtless as fitted
To speak with authority, as one who *knows*.

He has "barrowloads" read of its facts and its fancies,
And therefore must know all it has to reveal;
And we should receive what he kindly advances,
With all the deep gratitude that we can feel.

No longer, it seems, are phenomena doubted,
No longer disputed their spiritual claim,
By ignorance hitherto sneered at and flouted
The Church and the world, to their mutual shame.

Quite true, as alleged, are the manifestations
Of spirit intelligence, spirit control;
And genuine too the materialisations,
But doubtful their origin, doubtful their soul.

They come, it would seem, from the region below us,
If we may accredit the statements now made,
Adepts in deception returning to show us
How vile they have grown since they entered its shade.

Or "Satan" himself enters into possession
Of "medium" and "sitters," alike to control
By actual voice, or by mental impression,
Misleading each patient and painstaking soul.

"He casteth out devils," the old charge repeated
Against all reformers ahead of their times,
By those who complacently mitred and seated,
Where worth, honest worth, seldom, if ever, climbs.

If still, as of old, "by their fruits" we shall know them,
If still this grand test be to mortals applied,
By those who may be or above or below them,
Then may not the Christian his brother deride,

Since heavenly tempers and straightforward dealings
Are no wise monopolised by them alone,
As by observation and daily revealings
Are clearly and forcibly proven and shown.

And if those who come in the spirit to aid us
Be what they profess, as we think them to be,
They may do the bidding of Him who has made us,
By lifting the veil from death's dark mystery.

J. MORDELL.

Mortimer, Berks, June 9th, 1893.

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. Carlile.

Chapter VII.

Not till then did I realise how dear my orphan niece had become to me during the long years we had spent together. I recalled all the winning artlessness of her childhood, and all the gentle, thoughtful care of her maturer womanhood, and at the thought of losing her, my heart rose in wild rebellion against the Father. Yet why should I rebel? It would be better for her to escape while there was yet time from the storm clouds that were rolling on to overwhelm us. How dare I seek to hold her back from the waiting arms of her mother, and from the land of life and beauty?

Clara was young, and I was old. My turn would soon come at any rate, and how much better to look forward to meeting both my beloved ones there than to have to leave one behind, while I sought the other.

At last some measure of tranquillity came to me, and I could not help believing that the dear companion of my joys and sorrows, who had left me years before, was standing near and breathing the peace of Heaven into my soul.

That night was a turning point in my life. From the ruins of my shattered pride, sweet flowers of consolation sprung. From the depths of my helplessness and humiliation, I seemed to be borne to some lofty height where the undying verities of the world unseen lay spread before me in all their everlasting beauty. I smiled to think of my foolish pride of birth, and wealth, and rank, that had been so rudely rent during the last few days, and from that hour to this I have lived as one who dwells in the presence of the invisible.

Never since then have I been troubled with the cold dark materialism which enwraps so much of the Church's dogma, while I now only await the time when the light which is eternally shining around us, shall brighten for me into the perfect day. Perhaps at that time I also with fuller powers may be able to help the struggling children of earth, as I have never yet done. Thus on the wings of service I may be borne more swiftly onward to grander spiritual horizons than I can yet dream of.

After I retired to rest that night, I slept long and peacefully, and in the morning awoke with new vigour to face the problems of life that were pressing in upon me. On rising I enquired for my detective, but he had gone out early, and so I did not see him. No one in the house knew of his profession, and he lived with me simply as a friend and visitor, who had escaped for a time from the smoke and fogs of London.

Soon after I was up the doctor came to see his patient. His report was a favourable one. She was getting on as well as could be expected, but must be kept in perfect quietness and seclusion for some little time yet. He then asked how matters were progressing. I told him everything, and as I concluded I mentioned in a few words my struggle and victory of the night before.

"Ah!" he said, "I thought it would come to that some day. So you have broken your chains, and are now a free man at last!"

Here the good doctor's eyes fairly glistened with pleasure.

"Now let us see how matters stand," he continued musingly. "We have had several mysteries to contend with and at first sight there does not seem to be any very clear connection between them. We have first the loss of your son. That does not seem so puzzling as the others at present, whatever it may prove to be later on. Mr. Marston may have fallen accidentally over the cliff—and this is by no means impossible, seeing that he was standing near the edge of it on a windy day. Many have been sent to destruction before now by a sudden gust of wind on the verge of a precipice."

"Yes," I said; "that is likely enough to have been the cause of his death, so we can put his case on one side at present and go on to the next mystery."

"We have next to consider Miss Clara's total forgetfulness of having met Mr. Marston on the cliff. For my part I am inclined to take it for granted that she did meet him, and that you could not be mistaken about such a simple matter. Her appearance at the same spot last night makes this conclusion almost a certainty."

"But, doctor, was she really there last night? She hadn't left her room, and so she couldn't have been there."

"But you saw her there, my dear sir, and so she must have been there."

"That is what makes the whole affair so perplexing. I was sure I saw her at the tree last night, when she was really in her own room—in fact, two of us saw her. What right then have I to suppose that she was really at the tree on the previous occasion when I only was the spectator?"

"Hold a minute, my friend," said the doctor; "you are going a great deal too fast, and have almost run me off my legs. We must go a little slower, for I am only feeling my way to a solution."

"Well, go on in your own way, doctor, only remember that the point is this, Clara couldn't have been at the cliff, because she was in her own room."

"Your conclusion is too sweeping, colonel. An *alibi* is good enough in the courts, but it won't do here, for we are at present concerned with two different things. You might as well say, 'This ornamental peacock is in my grate, therefore there is no real bird in my garden.'"

"Your analogy is an atrocious one, doctor, and I know you are laughing at me, or you would not have propounded it."

"I am not laughing at you, colonel, and I think I can prove to you that every word I said has a bearing upon the case in hand."

"Well, doctor, if you are serious you seem to me to be wandering away into the regions of mysticism, and you know that one of the axioms of the mystics is that two and two make five."

"I am not a mystic," said the doctor, "but I propose to build up my explanation from the statement that one and one make one. Then with figures at the bottom and facts at the top, I think my argument should be considered sound."

"Well, then," I said incredulously, "show me how one and one make one."

"Nothing is easier if you admit that a man has a thinking part as well as a material part. I do not ask you to admit that they are wholly distinct from each other, for nothing in the universe as we know it can be so isolated. I only ask acceptance for this, that mind is an entity, and matter is an entity, that is, one and one. Then the combination gives us still another unit in man himself. Thus one and one make one."

"Your reasoning is ingenious, doctor, and I will not dispute your conclusion, but what has that got to do with my niece being in two places at once, for this is what you seem to be aiming at. You have given your figures, and now let me have the facts you spoke of."

"Let us first have a clear understanding of the argument, colonel. What I am contending for is this, that not only are mind and body conceivably separate, but that they are actually separable, and can exist apart for a time without undergoing the final separation of the two which we call death."

"But your facts, doctor. I am anxious to hear them."

"In a moment, my good sir, you shall have them. This question of a dual existence is, in the first place, not inherently impossible, and I go further and say that even apart from human testimony, science points in this direction. After all, however, it must be regarded as a question of evidence. As to mind existing apart from our material body, and manifesting itself apart, we have overwhelming testimony if we simply go by count of heads in all ages and in all countries. This you know to be true, and it counts for something. Then for quality of testimony as well as quantity. Plato and Socrates are on my side, with other philosophers as well. All this does not prove my case, but it goes in that direction, and these facts cannot be safely ignored. Then to come nearer home, I hold that the careful and laborious investigations of the Psychical Society have proved beyond a shadow of reasonable doubt that the body may be here, and the spirit be visible somewhere else. These, in outline, are my facts. If you want them in detail I will send up some of my books containing them, enough to fill one of the shelves of your library."

"What you tell me seems almost incredible," I answered after a pause. "You have lifted me into an airy region where I can get no foothold to withstand you or to go along with you, and your explanation is as mysterious as anything it is intended to explain."

The doctor smiled. "You think so simply because you are new to this inquiry, and you are new to it because you have not thought the matter worthy of investigation, and you have thought so because you have been misled by certain leaders of physical science who shrank from an investigation of a difficult nature, and one that would throw all

their highly-prized triumphs into the shade. These men are the lineal descendants of those who imprisoned Galileo, and who laughed at Columbus, and they glory in the fact that they have never seriously investigated what they chose to ignore."

"I hope you do not class me with those men, doctor, though perhaps I deserve it."

"No, my dear sir, you do not deserve it. Your attention has not been drawn to the matter before. I speak only of those who wilfully and deliberately choose to be blind and deaf to the marvellous beauty and scientific truth that is pressing in upon us from the spirltual world. We have, however, got away from our inquiry, and will return to it."

(To be continued.)

OUR BIBLE CLASS.

(Continued from page 339.)

THE POINT OF VIEW.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause—she only asks a hearing.

HUMAN nature is curiously compounded. There are so many varieties. With men, as with the phenomena of nature, the unexpected always happens. Some people take the opposite side out of combativeness or sheer contrariety. Our sympathies have always been with "the under dog in the fight." Truth wears different aspects to different people, and from one point of view we may entertain and express certain opinions which would be largely modified if viewed from another standpoint.

If you are engaged in a fight, and your antagonist states the conditions and chooses his weapons, you have no alternative—you must meet him on his own terms. Thus, when Spiritualism is condemned on the ground that "God forbids it," and certain passages in the Bible are quoted as being the very Words of the Infinite, what can we do but join issue on that very point?

The claim is clear, and the reply must be as definite. We do not deny that there is much beauty of thought, charm of expression, wisdom born of experience, and grandeur of spiritual insight contained within the pages of the Bible, but that is not the point under discussion. We can (and do) frankly admit that we find in the Bible moral and spiritual lessons of great import and exceeding value, but we deny that the thoughts expressed or the principles embodied are true *because* they are in the Bible, neither is *all* the Bible of equal value. As records of human endeavours to utter the cry of the soul for truth and God—as records of the knowledge and wisdom borne in upon the consciousness of those whose intuitions were awakened, and whose diviner powers were stimulated by spirit-influence, or spiritual-influx, these traditions of the growth of the spirit in man are of incalculable value. But those facts will not justify excessive laudation, nor should we forget that the "gems" are surrounded by much rubbish.

Out from the heart of the race have rolled the cry of pain, the pleading prayer, the protest against tyrannical death, the affirmation of immortality, and the intuitive declaration of Divine existence. It was because of God-within that mankind discerned the evidences and responded to the call of God-without. But by the very nature of the fulsome adulation showered upon the Scriptures; by the fact that the Bible is often erected as an idol before which Reason must bow the knee and do homage; by the fact that Scripture is pitted against and as supreme over man's spirit (which gave it birth), we are forced into an antagonistic attitude and compelled to take the other side.

We emphatically deny the right of any synod, Church council, or preacher to say to the truth-seeker, "Thus far shalt thou go, and no further," and we as strenuously oppose the claim that God-in-the-Scripture has set limits to our liberty to seek and find, to knock and receive admission into the realm of the unseen.

We hold the Bible in high esteem as a record of the long and painful pilgrimage our forefathers have made in their endeavours to gain spiritual freedom, to enter into light and grow conscious of their at-one-ment with the ever living Father and Mother of Wisdom and of Love. We prize too highly the spiritual freedom won for us at the cost of so much martyrdom to calmly submit to the priestly dominion which so many seek to re-establish, to set up the dogmas of an infallible book, church, and creed, and call upon us to worship with the cry, "These be thy gods, and thou shalt have none other." If we must don the armour and take the sword in hand, or, like David of old, set forth with but the sling and the stone, we shall not be content to defend our liberty of conscience and right of private judgment, but shall attack the enemy to progress with what vigour and skill we can command. This by way of explanation of our critical attitude. The responsibility rests with those who set the lists, choose the weapons, and challenge us to the tourney—not with us.

Rev. E. White says of Spiritualism that, "It is steadily Universalist in its theology, and therein contradicts the Word of God from Genesis to Revelation." We might easily argue and successfully prove that Spiritualism is, as regards its theology, not only Universalist, but in harmony with and not contradicted by the highest spiritual teachings in the Scriptures. But then it is possible to prove almost everything by an appeal to texts. We prefer to go to the *root* and join issue on the fundamental claim that "from Genesis to Revelation the Scriptures are the Word of God." We deny that the Jehovah of the Bible is the Supreme Spirit of the universe, and if we can sustain that position the rest of the Christians' contentions go with the downfall of the claimed Word of God, and we are left free to judge for ourselves whatsoever things are true and right.

This will not prevent us from recognising spiritual truth which the Bible does contain; nay, we shall be the better able to accept it as an aid and guide. It will make the book more human, real, and helpful, and in the light of modern facts (disclosed by mediumship), we shall find the key which will unlock the door of mystery, illumine the caves of antiquity, and dispel the shadows which like spectres have too long filled human hearts with terror, and caused men to *fear* God instead of loving Him, and to dread the Death Angel instead of understanding him.

Rev. John Page Hopps, referring to the orthodox assumption that "Jehovah was and is the one true and living God, who revealed himself to the Jewish nation, and through it to the world," says: "I regard that as the most extraordinary and most self-evident delusion that ever took possession of the queer compound we call the imagination of man. It is the standing mystery of Christendom; it is a colossal monument of human credulity. . . . In the Bible words and actions are attributed to God which belong to absolutely opposite moral and spiritual spheres. In one place you have a God merciful and just; in another a God savage and arbitrary. Here He is benevolent, there brutal. From one point of view you may say, 'The Lord is my Shepherd, I shall not want'; from another, all you can say is, 'The Lord will have his revengeful way; I have no chance!' What are we to do? It is difficult to say; but it is easy to say what we cannot do—we cannot say that the Jehovah of the Bible is one being."*

(To be continued.)

SUGGESTIVE THOUGHTS.—Though we may be unable to trace the origin of life, yet we know man is the fruit of the beautiful tree of life. We lose ourselves in trying to find its root, but he is the fruit of that tree and has all eternity to ripen and become perfect. He is immortal, the crown and glory of all time. He has not yet become conscious of his power, or realised the glory and usefulness of life. He is just emerging from the low domain of instinct to the higher, governed by reason and intelligence. The past eternity has worked unceasingly to produce him. The stream of life flowed long ages before it arrived at its destination in man. Nature with its ever guiding soul worked day and night to produce man, her masterpiece, with the germ of immortality in his being; he is monarch of all time. For his highest good all things exist; the planets keep apart in their course in space for him; the sun, with its glorious light, worked to produce him, bless him, help him to develop his spirit for a higher range of being. The past eternity has worked for him; the future eternity is waiting long and patiently for man *now* that he is here to value life and do his duty. Life is but a brief moment given us to prepare ourselves, and others as well, for a higher and better state of existence. If materialism were true, you would be justified in trying to gain all the happiness you could in this world; but as we know that death is not the end of life, it becomes a question of great importance to make the best use of our time by learning our lessons and duties well. When we do justice to this life, then we are prepared for the life beyond the grave.

* The whole book, "Who was Jehovah?" deserves to be widely circulated, and can be had from the author for seven stamps. Address Rev. John Page Hopps, South Norwood Hill, London, S.E.

THE TWO WORLDS.

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FRIDAY, JULY 28, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

WHAT IS SPIRITUALISM?

SPIRITUALISM is defined by Nuttall's Dictionary as "the state of being spiritual; the doctrine of the existence of spirit, independently of matter; belief in communication with the unseen world of the departed through the impressibility of certain media to so-called spiritual influence; the doctrine that all which exists is spirit or soul."

Spiritualist is defined as "a believer in Spiritualism in either of its senses." Philosophically speaking, there are Materialists, Spiritualists, and Agnostics.

Modern Spiritualism is the name applied to the movement which sets forth the claim that communication with the unseen world of the departed is not only possible, but of frequent occurrence through the agency of media of various kinds. The spiritual philosophy affirms that the visible universe is the objective presentation of the underlying spiritual reality. Matter is substance, conditioned so as to be cognised by man the spirit. Spirit is the real—the one and only existence manifested in various forms and phases. The highest manifestation of spirit is in Life and of Life in Intelligence; consciousness, power, volition, and knowledge are all involved in Intelligence; you cannot have Intelligence without them.

To be, to know, and to do, constitute the centre and circumference of man's spiritual nature and possibilities.

Spiritualism, as a philosophy, thus refers all existence to *Spirit*—the Infinite Intelligence, Self-existent, Uncreated, who is, knows, and does. Man, in a limited degree, reflects the supreme and interprets the absolute; the universe, with its varying panoramic display of changing conditions and operating forces, is his object lesson and preceptor.

Spiritualism as a science deals with the phenomenal manifestations of spirit existence and the exercise of spiritual powers. It is the science of life, or of spirit, in its expressions and attainments here and hereafter.

Spiritualism as a religion is the recognition of the gradual and progressive outworking of the possibilities of man-the-spirit. It finds the basis and cause of all religious sentiment, aspiration, and effort in the spirit itself. It is as natural for man to aspire, to praise, pray, and be devout as it is for him to think, feel, and love.

Religion is feeling and love in their highest expression. "The basis of religion lies in the very essence of man's nature as a thinking, self-conscious being. We are rational or spiritual beings only in virtue of our power to transcend our individuality, to rise above the region of feeling and sensation, and to enter into communion with that which is universal and objective." So says a philosophical writer, and yet to enter into communion with the universal and objective must still be by feeling and consciousness of sensation, only of a more universal relationship. Spiritual apprehension and comprehension of truth leads to the cognition of the intercommunion which exists between all parts of the universal whole, and the knowledge of this identity of substance, nature, and attributes leads to the realisation of that religious relationship which subsists as the unitary oneness of all life, human and divine. Hence spiritual intercourse may take place on this plane of spiritual affinity; inspiration in response to aspiration may be an hourly experience; the manifestation of protecting care, guiding love, and enlightening influence may be consciously enjoyed, and the higher Spiritualism become a joyous reality where soul pulses to soul in sweet sympathetic accord, and one is baptised by the afflatus from the spheres. Man has ever been more or less conscious of these interior possibilities; has intuitively recognised relationship to, and dependance upon, the unseen for strength and guidance, and the Bible is a valuable treasure-house of evidences of this fact. It is now admitted that it records the progressive growth of humanity in the rational consciousness of the spiritual ideals. The development of man's spiritual powers has come about naturally, and the Bible bears unmistakable evidence to the gradual evolution of clearer thoughts regarding God, duty, immortality, and destiny. The Bishop of Manchester says: "A study of the Bible showed a gradual evolution in religion; there had been a gradual and orderly development by which people were led to the truth as they could bear it." It would be probably nearer the mark to say that people recognised the truth with increasing clearness as they were *driven* to it by the discipline of pain and the increasing activity of their latent, rational, and spiritual powers.

While it is true that Spiritualism recognises the communion of soul with soul on the interior plane, modern Spiritualism also affirms the establishment on a surer scientific basis of the outward and phenomenal manifestation of spirit presence, and especially of the identification of the intelligences who communicate. The Spiritualist declares that the intelligent operator at the other end of the line is now known in many cases, and is no other than a discarnate human being, who, through one or other of the many phases of mediumship, establishes the fact with scientific accuracy, by outward and oftentimes visible demonstration, that man survives physical dissolution; that materialism has received its death blow at the hand of despised phenomenal Spiritualism. The manifestations, *through mediumship*, of persistent conscious individuality after death have accomplished what all the philosophical arguments—the "interior" and "inspirational" and "higher spirit" failed to effect; they have silenced the sceptical, convinced the materialist, and dispelled the doubts and fears of the timid and bereaved. The rap, the message, the trance, the writing, the apparition, spontaneous or evoked, have given the world, which was fast drifting into pessimism and negation, new facts, new hopes, and a sure foundation for faith in the perfectibility of human character, the attainment of the ideal by every soul, the supremacy of good, and the Wisdom of the Infinite Spirit.

A TRAINING COLLEGE.

A MUNIFICENT OFFER.

DEAR SIR,—I am quite in harmony with my old friend Mr. Chapman and "Carolus" as to the necessity of a "Training College for Sensitives." The ancients in their sacred groves, and amid the stillness of their secluded habitations cultivated their spiritual gifts to a remarkable perfection, which endowed them in the eyes of the populace with a god-like or miraculous power. Wonderful as are the gifts of what we term modern mediums, these could in my opinion be considerably increased, and far more highly developed if they had a suitable opportunity, and by the adoption of the best methods of culture be enabled to more fully unfold their latent powers for the benefit of all. This project of a Training Institution has often occupied my attention and induced me to resolve (years ago) to aid in its foundation when the time arrived for its adoption. I am at any time prepared to hand over, free of cost, a plot of freehold land containing 1,960 square yards, situated at Prestatyn, near Rhyl, North Wales, if the Spiritualists of Great Britain are prepared to erect a suitable building thereon, and for the purpose already indicated. The site in my opinion is an eligible one; it faces the sea and at the back is mountain scenery, and in a quiet Welsh village. It must be remembered that, in addition to the cost of the building, there would be required a certain endowment of RELIABLE perpetual source of income. Are we as a body of Spiritualists in such a pecuniary position as to justify the IMMEDIATE ADOPTION of such an expensive project? However desirable and commendable this projected scheme may be I am determined to wait, sooner than lend my aid to what may turn out a failure if launched too soon, and should have now remained silent if the two letters upon this subject had not recently appeared. I never like to be associated with failures if they can be avoided, but am prepared to fall in at once if it can be guaranteed a success. I am buying suitable books, and have been for years, with a view to ultimately presenting them to such an institution. This matter I now leave in the hands of the various societies and to individuals interested therein.—Yours truly, JNO. AINSWORTH.

Fairhill, Methwold, Norfolk,
July 14, 1893.

[Mr. Ainsworth asks, "Is the time ripe for a training college?" In our opinion it certainly is or very soon will be.

The only means of testing the matter is to request those who feel the importance of carrying out the suggestions made in Mr. Chapman's article (which were reproduced by Mr. Stead in *Borderland*) to show their earnestness by communicating with Mr. Ainsworth, or with the Editor of *The Two Worlds*. A fund could then be started if there seemed any likelihood of success. We appreciate Mr. Ainsworth's generous offer, and trust it will stimulate others to do likewise.]

SPIRITUAL PROGRESS.

AN INSPIRATIONAL WRITING.

THERE are no doubts, no uncertainty present in the spiritual mind once it has evolved harmony and perfection of its powers. It is true this comes only with death, and with many not even then in its highest revealments; but this progress is necessary, incarnate or disincarnate, and all may be the happier by a perpetual striving towards evolution here and now.

The spirit clothes the soul, and even spirit is tainted by its incarnation in the material envelope.

This dark soiled robe of the spirit becomes cleansed in its progress after death, until, shining in dazzling purity, it becomes merged in the growing light, and the entity becomes conscious at length of its glorious attributes and discovers itself to the pure soul.

Through the trinity of material existence, the duality of the spiritual, the starry light of immortality wings its way onwards to the source of its divine projection, unified at last in the matrix of those potential forces which we reverence as God.

And may we not hope to live in Him, and thus sing our praises in His presence? Are we not grown pure, or how otherwise could we reach the throne of His splendour?

From the source of all light have we not gone forth and descended into the Hades of matter, held imprisoned in the tomb of our inconstant senses, and shall we not once again rise to Him who sent us?

His voice calls to us within, and we who listen move onward in obedience to each monition. This inspiration is the muffled but divine voice in every life. Were we to heed it, our temple would ring with words of truth and wisdom, and there would be no more doubts or uncertainty, but illumination and light. A. F. COLBORNE.

THE WARRIOR'S BUBBLE BURST.

"WITH thoughtless haste, resistless you have scaled,
The tower, and found a bubble on the top,
Whose gaudy colours, like the rainbow, lured
At distance with its unsubstantial show.
There is thy niche! repose thee there as best
Thou canst, till famine waste thee to the core!
Yet know, 'tis famine of the mind—a want,
Of human sympathy; far from thy kind
Removed, thou shalt instead have outward show,
'Mouth honor' coldly tendered from afar,
With awful reverence and ceremony.
E'en flattery shall now more odious grow,
More base and hollow, clad in double robes
Of darkest hypocrisy. Begirt with all
The gaudy trappery of wealth and power
And seeming luxury thou'lt starve outright.

"Thou would'st descend? Ay, if thou could'st; too late!
That cord that drew thee up, ambition's cord,
Will never serve to let thee down; yet more,
Come, see the steps by which thou didst ascend:
Come witness here a sight to strike thee dumb:
Behold them clotted o'er with human blood!
And hideous raised on piles of human bones!
And see beyond—thy work upon the plain!—
Those mangled carcases and heaps of dead
On which the wolves and carrion vultures prey!
How fair the vision from this cloud-capped tower!
What! is the prospect now to be admired?
Hearest thou that cry? that cry that rends the air!
The homeless orphan's and the widow's cry!
The wail combined of anguish and despair!
Seest thou their tears! Wilt join them in their woe!
With them weep drops of blood? Thou hast good cause.

"Descend and mourn and act the comforter.
Think'st thou they will appreciate thy grief?
Will't heal their wounds? Will't call the dead to life?
Descend, and further blast them with thy sight!
Descend, and they will strangle thee outright!
Though here they will extol thee as a god!
Descend indeed! never! here thou must bide
Till time release or fate dispatch thee hence
To mingle with the nameless dead, whose bones
Are whitening on the desert plain, where late
With haughty head and stern unchanging brow
Thou rod'st in blood and, foremost in the van
Thy voice above the din of war was heard."

—DR. WM. SHARPE, in "The Conqueror's Dream."

THE LYCEUM DEMONSTRATION IN MANCHESTER.

WE heartily congratulate the promoters of the gathering of the Lyceums in Alexandra Park on the signal success which attended their efforts. The day was fine, the children were all bright and happy, the park was beautiful, and the attendance of visitors was large beyond expectation, while we are assured that upwards of 600 Lyceum members and friends participated in the proceedings. We are promised a full report, but must record the pleasure we experienced in watching the well-executed marches and the splendid performance of the calisthenic exercises.

There could be no doubt as to the interest and approval of the onlookers, who all seemed to appreciate the value of the varied movements as aids to physical development. It was unfortunate that the services of a band were not available, but the pianist who accompanied very efficiently well deserved hearty thanks for his untiring exertions.

Many inquiries were made by the observers—"Who are they?" "What is this Spiritualism?" and quite a number of groups of people were engaged in animated discussion. The free distribution of *The Two Worlds* would help to supply information, and set people on the way to learn the truth. We regret we were unable to stay for the evening meeting, and trust that the Executive who brought the present demonstration to such a successful issue will feel encouraged to try again elsewhere next year. See report in "Passing Events."

MOST people lose their influence for good by an immoderate use of the tongue more than in any other way. If good men and women would stop a moment before replying to a slanderous critic, and could learn to return a pleasant word, no matter how justly provoked, the impression they would leave on their opponents might win assent, at least, to the power of religion as peaceable and peace-producing.—*Exchange.*

THE BOOK OF WORDS for the Spiritual Songster is now ready. It is of convenient size, printed in clear type, and should prove a great aid to the harmony of Sunday Services and Lyceums. As a collection of poetry alone it is unequalled. The price is very reasonable, only 3d.; in cloth 4d.; postage 1d. extra. Special terms for quantities. Apply to Mr. H. A. Kersey, 3, Bigg Market, Newcastle-on-Tyne.

HUMAN PHYSIOLOGY. The basis of Sanitary and Social Science, by Dr. T. L. Nichols. New edition, with 70 engravings, price 6s. 6d. We have received a copy of this standard and valuable book. Now that so much attention is being paid to Social Science, Dr. Nichols' book should have a large sale. Spiritualists especially will find in the books by this author food for reflection and advice of a practical and serviceable kind for the conduct of life here to secure health and happiness. (See advt. on front page.)

INTERESTING MEDIUMISTIC PRODUCTIONS. The two books entitled "Hafed, Prince of Persia," and "Hermes, a disciple of Jesus," now reprinted by Hay Nisbet and Son, Jamaica Street, Glasgow, were dictated through David Duguid, the celebrated Scotch trance and painting medium, and form one of the most curious and remarkable contributions to the literature of the movement, second only in Mr. S. C. Hall's estimation to the Bible. The first edition created a sensation, and had a large sale, and the present issue should be equally successful. Price 3s. 6d., post free 4s.

MRS. KEEVES-RECORD'S MEDIUMISTIC EXPERIENCES. To meet the wishes of many friends the narrative of these remarkable and unique experiences will be published almost immediately in pamphlet form, with the portrait of Mrs. Record, at the low price of one penny, post free 1½d. It will be a 32-page pamphlet, and should be circulated freely, especially among inquirers. Special terms for quantities. Send in your orders, please.

THE evidences given by phenomena are often ridiculed by the scoffing worldly and bigoted churchman, but the purity and power of a good life, devoted to self-progress and the good of others, who shall be able to question or deny? Therefore, in the reception of spiritual communion we look for the reception also of added light, power, wisdom, truth, and love to every soul. We only need more union, more harmonious organisation, more soulful effort; and Spiritualism shall yet become a power whereby many souls shall be helped and comforted. Come and help us.—*Harbinger of Light.*

VOICES FROM THE PEOPLE.

[*The Editor is not responsible for the opinions of correspondents.* Short *letters will have the preference. Personalities must be avoided.*]

A GOOD SUGGESTION, WHO WILL RESPOND?

DEAR SIR,—There are undoubtedly some remarkable manifestations taking place daily in private circles, and I think it would make your paper more interesting if you encouraged the sending of details of any specially good private séances by publishing particulars of such without the name of the sender, but, of course, the latter to be given to you as a guarantee of good faith. Such letters might also be the means of introducing many Spiritualists to each other in the same town, who now only use their mediumship in their own houses and in their own family circle. I have no hesitation in saying there are thousands of good mediums who would be glad of such introductions, but who hesitate to seek them in any other way.—Yours obediently,

Birmingham. P.

[Reports of "experiences" of a striking nature are always welcome. It would add greatly to their value if contributors would sign their names, and allow both name and address to be published.]

KAMA RUPAS.

A correspondent writes: "In reply to Rev. S. Keeble, you refer to Mrs. Besant's theory of 'Kama Rupas as being unsupported.' You apparently forget that some 500,000,000 Buddhists (rather more than one-third of the population of the world) believe in them, and have done so for two or three thousand years. How then, can her statement be 'unsupported'? Again, you say 'since when have lusts and desires become entities?' Now, *thought* is not an entity, and yet *thought* can travel to a distance, and then act upon solid matter, as is proved by automatic writing, telepathy, etc. If *thought*, though not an entity, can do this, why not 'lusts and desires'?—Sincerely yours, ADYAR."

[We are *not* aware that the Buddhists believe in Kama Rupas, as described by Mrs. Besant. Theosophic Buddhism is a new version, and denied by many Buddhists. The *belief* of any number of people does not prove the accuracy of their contention. We want *facts* in support, not belief. Thought is not an entity you say, neither has thought *will* or consciousness. Thought is a mode of consciousness of an entity. Thought can be *projected* by the thinker, the spirit man; but thought does not travel about of its own sweet will. If you are going to make an individuality of "lusts and desires," and endow them with will, consciousness, and body, so that they can act of their own volition, then you get *two* individuals after death instead of one. Where are the *facts* in support?]

GOD AND DEVIL.

DEAR SIR,—"Who is God, if there be one?" is frequently asked. God is the good in everything animate and inanimate. If we spell God with two "o's," and omit the "d" in devil, we have the two opposite forces, and these have been, so far as we can judge, from all time. We can well understand how man in his ignorance and superstition personified the forces that affected him for good or ill, and thus arose the strange contradiction that God is portrayed as Almighty, and the essence of Goodness, and yet could not destroy his rival and the enemy of mankind. We see in Nature these seemingly opposing forces, light and darkness, heat and cold, working so harmoniously together. It is true in animal life we see the stronger overpower the weaker, but they only kill, and death must come to all. It is yet to be proved that it is worse than life under some circumstances, only in man, the noblest animal, is there that desire whilst allowing his brother to live, to keep him in subjection, to starve and rob him of all enjoyment. The world is very beautiful, and only man is out of harmony with it. I do not believe in the natural depravity of man, but that it has been developed. The remedy for it is to take away the fear of poverty and death, and give everybody more security for happiness, in more comfortable homes. It is too late to go to starving people with tracts; teach them how to live and they will know how to die. Religion to be of use must be practical, and Spiritualists must help on all movements for the social good of humanity. I am speaking now of the Labour parties. They are trying to arouse the idle public to their duty. There is a difficulty in arousing even those whom we wish to benefit; they are only preaching, it is true, some of the doctrines heard from our platforms, but they are bolder and can command larger audiences than we can. Let us try to work together, shoulder to shoulder (unity is strength), sinking all differences for the common good. I am glad to see some of our best speakers are on their platforms. Let us leave orthodoxy a little alone, and help our own brothers and sisters to be ready for the religion of love. ONWARD.

LONDON NEWS AND NOTES.

A VETERAN MEDIUM'S REMINISCENCES.

[WE have received a note from Mr. Watmore, of 155, Junction Road, Holloway, N., enclosing the following letter, written by Mr. William Wallace, the pioneer missionary medium, in answer to Mr. Whatmore's request for authentic information as to the introduction of Spiritualism into London.]

Dear Mr. Watmore,—Spiritualism appears to have been known in London for many centuries, but those who had anything to do with it were obliged to keep it quiet, unless they were very rich and patronised by wealthy friends, even then they were in great danger. In 1580 we find Dr. Simon Forman relieving a haunted man from the power of an evil spirit who for years had disturbed him. In 1588 was printed a prophetic message that had been received in Greek characters, through the crystal, describing the troubles that afterwards took place in England from 1641 until 1660. W. Lilly was born in 1602, and died in 1681. In his life, written by himself, he describes about a dozen good mediums of his acquaintance. Between the years 1633 and 1645 people sometimes paid those mediums as much as £10, £20, £30, or even £40 for a sitting. Joanna Southcott was born in 1750 and died in 1814, leaving many good mediums among her followers. Historians have not done her justice. It makes one tremble to read of the fearful persecution of those five persons who published a message received by rappings from the ghost that haunted a house in Cock Lane, Clerkenwell, in the year 1760. I must pass by a number of good mediums and come nearer our own time. Mrs. Marshall was born in 1800, and began to prophesy as soon as she could talk. She often assured me that the spirit power came upon her in great force on Whit-Sunday, 1827, and it continued with her until she died, at the age of 75, February 12, 1875. There were two Mrs. Marshalls, mother and daughter-in-law, the younger a physical medium, who became the most noted of the English mediums. A Mr. Smith was educated for the Church, but the brimstone being too strong for him he became a secular lecturer. One day a spirit sent Mrs. Marshall to his meeting. Mr. Smith, being interested by something she said, asked what she meant, and said, "Have you come to take the platform from me?" "Yes," she replied; "and, 'thus saith the Lord,' you shall never have another." (It is remarkable that he never did have another.) Mr. Smith asked, "Who are you? Where do you live? Will you allow me to visit you?" Mrs. Marshall replied, "There stands my husband; if he is agreeable I am." Mr. Marshall gave him a cordial invitation, and he became a constant attendant at their meetings. The Marshalls and friends were Southcottonians. Mr. Smith, calling one day, was shown into a large room, taken to hold their meetings in. He said, "I have come to consult the spirit on a new publication I wish to bring out." Mrs. Marshall replied, "Clean up my house, saith the Lord." Mr. Smith handed her a coin, saying, "I cannot do that, but here is a trifle towards the expense" (there was a woman cleaning). Mrs. Marshall said, "Because you have done that, saith the Lord, your new publication shall sell in every kingdom on earth." We all know how that prediction has been verified, for Mr. Smith had the manuscript of *the first number of the Family Herald* in his pocket. No. 1, Vol. I., was published May 13th, 1843. It is remarkable that some years after *The Family Herald* should have been the first publication in England to afford its readers information respecting "the Rochester knockings." I should like much to notice Mrs. Roberts, the first medium who came from America; Mrs. Haydon, who came the same year; David Richmond, who arrived in England in 1853; and Mr. Slater, who had rappings in his home through his niece in 1852. But this would fill a volume, so I pass on to my own experience. Having been informed that if we put our hands on a hat it would turn round, my wife and I thought we would try it. In twenty minutes it moved. One evening we had a hat on a table, when the table ran about the room. I thought I was going to get fun out of the hat, but all unbelief and nonsense was taken out of me. I knew nothing about table-turning, but soon discovered that intelligence was manifested by the movements. Then rappings occurred. I experienced very great difficulty in getting others to assist me in my investigations. After several attempts which ended in failure we tried another plan, and gave a good supper to those who came. Now we had company enough, and kept steadily on from 53 to 55, when Mrs. Wallace and I agreed to assist Mr. Tiffin to sit one night a week at his circle, free to all comers, which we did for more than a year. W. Turley had his first experience at this circle. When he commenced to lecture, my wife and I volunteered to sit at a table on the platform and show the audiences how to get manifestations at their own homes. The first public lecture given on the subject in London was at St. Martin's Hall, Long Acre, November, 1856. The first Sunday service, March 15, 1857, was held at Cambridge Hall, Newman Street, Oxford Street; the table rose two feet from the floor and floated for a time before an audience of more than 400 people, at the sight of which the excitement became intense. We kept up our circle at home one night a week. Invitations poured in upon us from all quarters engaging several evenings in the week, and continued for 15 or 16 years, *at our own cost*, except our carriage being paid to the Charing Cross circle. I had all the time to grope my way through the various manifestations the best way I could, as I had no one to teach me anything. The more I was abused and insulted the more I pushed on. Mr. Tiffin invited Mr. Whitaker to his circle, and the first Spiritual tea party in London was held at his house, 31, Newman Street, on August 5, 1857. Mr. Whitaker left London for Glasgow, and introduced the subject to David Duguid. Before he left London he had obtained a direct spirit writing at the Marshall's circle. Passing King's Cross one evening I heard a man lecturing on Spiritualism (the first open-air lecture in London). When he had finished I asked him who he was. He told me his name was Samuel Owen, and said he had been on a lecturing tour in America. I invited him to Holloway, and during the summer of 1858 our meetings, morning and evening, went on all right, until we had more people than the parsons. Then something was wrong. You should have seen us running before a yelling mob, the stones flying about us as we hurried along for our lives. You would never have forgotten the sight and the way we escaped. You must forgive me for not writing more. My hand shakes so I cannot write.—Yours, &c.,

W. WALLACE.

FOREST HILL. 23, Devonshire Road.—Sunday: A very instructive evening, and excellent attendance. Thursday: Mr. Lucas and friends from Croydon carried out a very good programme of music, both sacred and secular. Miss Muttoni (soprano) rendered two songs excellently, and Mr. Lucas's solos and parts were sang with his usual efficiency. "Good Night, Beloved," was given by Mr. Giles, but there was a little lack of expression in the style, possibly by reason of a cold that gentleman had contracted. We were much surprised at the few who attended these rooms on this occasion. It was exceedingly uncomplimentary to the singers, and ill repaid our friends' efforts. Forest Hill Spiritualists have long cried out against the loss of good music, and now, just as the chance presents itself, it seems that the matter is ignored. We trust it will not occur in future, for the sake of all concerned.—J. B., sec.

MARYLEBONE. 86, High Street, W.—Sunday: A crowded hall. Another visit from Mr. J. J. Morse. A very fine discourse on "Heaven as it Was, Is, and Will Be," prefaced by a beautiful invocation. No attempt is made to report this lecture, as it is felt that anything short of a verbatim report would fail to do justice. We can only say that such lectures must be heard to be appreciated.—H. R. and L. H. Sunday, 30th, at 7, Mrs. Treadwell will deliver a trance address.

MR. J. J. MORSE, the distinguished trance medium, will, by special

arrangement with the Marylebone Spiritualists' Association, occupy the platform at 86, High Street, on each Sunday evening during August. The following are the titles of the lectures: August 6th, "Diabolism in the Light of Spiritualism;" August 13th, "Re-incarnation: A Question of Fact (!);" August 20th, "Theosophy, its Facts and Fallacies;" August 27th, "Spiritualism: Its Limitations and Suggestions." The Association rely upon the hearty co-operation and attendance of Spiritualists and their friends as in times past, thus helping to make these meetings a great success. Inquirers are specially invited. All should make a special effort to come and hear these exceptionally fine discourses.—H. R.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—The guide of Mr. Brailey, on "The Penalty of Sin," was listened to with great attention, those present realising the necessity of the higher life. Clairvoyance at close.—Cor.

PLATFORM RECORD.

[*Reports must be as brief as possible and delivered at this office by the* FIRST *post on Tuesday to secure insertion. Correspondents are responsible for the statements they make,* NOT *the Editor.*]

ASHTON.—Mr. B. Plant gave two good addresses (inspirational) on "Has Spiritualism taken its decisive step?" and "Is Spiritualism a curse to the nation?" followed by clairvoyance.

ATTERCLIFFE.—19th: Mr. W. Mason's guides gave a splendid address, also psychometry, to an appreciative audience. 23rd: Open air. Speaker, Mr. W. Stansfield, who, though suffering from indisposition, gave an earnest address, much to the annoyance of a number of Anarchists present who were waiting to hold a meeting on the same ground and who, on opening their meeting, did nothing but slander Spiritualists in general. Several of our members had discussion with them openly.

BARNOLDSWICK.—Mr. W. D. Davis, of Burnley, lectured on "Speak kindly to the erring ones," and "Salvation." Psychometry very successful. Good audiences, very attentive, highly satisfied. Mrs. Johnstone, of Burnley, here for public circle on Monday.

BLACKBURN. Freckleton Street.—Mr. James Swindlehurst, in the afternoon, gave a good lecture on "What the spirits reveal," taking for his ground work chiefly clairvoyance, showing how the spirits are, both as to a well-spent life here and an ill-spent life, and clearly defining man and woman's responsibility for deeds done here *versus* the theory of laying all on another at last, by faith. Questions well answered at night in a clear and lucid manner, which gave satisfaction. Fair audiences.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Rennie gave two addresses on "Spiritualism, Is it a Religion?" and "Christianity." Very good clairvoyance and psychometry. One or two very striking tests were given, which caused many inquiries after the meetings were over.—W. H.

BOLTON. Bradford Street.—Mr. Pilkington, vice-president of the Society, delivered a very interesting address on "The Facts of Being: Are they Fathomable?" Miss Janet Bailey, of Blackburn, gave clairvoyance; all recognised. In the evening Mr. Pilkington read a report from *The Two Worlds re* Mr. Wallis' interview. More descriptions by Miss Janet Bailey. Good congregations and good conditions.—B. T.

BRADFORD. 448, Manchester Road.—Mr. Collins delivered two very instructive addresses on "The Outward World is Dark and Drear" and "The Varied Scenes of Nature" in a masterly manner. Successful clairvoyance.

BRIGHOUSE.—Miss Jones spoke well on "Seek ye first the kingdom of God and his righteousness." A real good and telling lecture. Evening: "Our Spirit Home," when the address was of a very touching character and listened to attentively. Psychometric delineations given in a most remarkable manner.—J. S., cor. sec.

BURNLEY. Hammerton Street.—Speaker, Mr. E. W. Wallis, who dealt with his subjects in his usual very able manner.—W. Mason.

BURNLEY. Hull Street.—Mrs. Johnstone's guides spoke on "The duty of man to his fellow man," well received. Clairvoyance by Mr. Ansforth.—I. G.

BURNLEY. 102, Padiham Road.—A very good day with the guides of Mrs. Singleton, who gave us short homely addresses, much appreciated by the audiences. Clairvoyance, mostly recognised.

BURNLEY. Robinson Street.—Mrs. Stansfield. Subjects: "Make use of me, my God," and "How Spiritualism is misunderstood." She brought forth some startling facts to our many orthodox friends present, in her contrast of the Bible's God and the God of love. Spiritualism was described as similar to a fever, as it is contagious, for if they come once they are sure to come again. Good clairvoyance, recognised.—T. W.

BURY.—Miss Cotterill made her first appearance here. Afternoon meeting nicely full. Evening, very crowded. The audience held in rapt attention over an hour and a half by each address. Subjects: "A review of her life," and "A few personal experiences in the slums of London."—A. N.

CARDIFF.—Rev. C. Ware, of Exeter, delivered addresses, "True and false conceptions of God." Evening: "What knowledge is Spiritualism giving to the world?" Both addresses were characterised by freshness of thought and earnestness of delivery. Mr. Ware does not aim at high oratorical efforts, but rather to present in homely guise the simple gospel of Spiritualism. This he does most effectively, emphasised as it is by the fervour of strong personal conviction, with just enough of "Bible Christian" methods to secure the interested attention of the audience.—E. A.

DEWSBURY.—A pleasant day with Mrs. Thornton, who gave us two nice addresses. Clairvoyance and psychometry also good. Prescriptions were also given to a few sufferers.—J. E. A.

FELLING. Hall of Progress.—On Saturday, 22nd, we held the third anniversary of the opening of our new place with tea and concert. The good things were catered by Mrs. R. Peters excellently. Great praise is due to her. A lengthy programme was ably gone through. Mr. Stansfield, jun., played a few good solos on the violin. Songs and recitations by Mr. M. Pearson, Mrs. Walter, Mrs. Stansfield, Miss D. Peters, and Mr. Laws and Mrs. Peters a duet. Both old and young enjoyed themselves with games and dancing till ten o'clock, all being highly satisfied. A hearty vote of thanks was awarded to all that took part in the proceedings. 23rd: At 2-30, we held an outdoor meeting in Victoria Square, Felling; a goodly number of members and strangers attended. The speaking by Messrs. B. Harris, Robinson, Clare, and Turner was excellent, and was listened to with rapt attention. 6-30: Our planned speaker did not turn up, which is nothing new to us as the same speaker has disappointed us four times before. Our thanks to Mr. Robinson and Mr. J. Clare, who officiated and gave great satisfaction. Mr. Clare delivered two very vigorous lectures at both meetings, and was highly applauded.

GATESHEAD.—Mr. Rutherford paid his first visit to us and delivered an excellent address on "Spiritual Developement," urging every one to throw aside all habits that enslave, and to promote self-culture in every thing that relates to us as spiritual beings.

HALIFAX.—A moderate audience to hear Mrs. Midgley, who spoke in an earnest and straightforward manner. Sunday, Mr. J. W. Sutcliffe gave some most striking psychometric tests, and spoke ably on "What benefit is Spiritualism to humanity?" and "Do the dead return?"—F. A. M.

HOLLINWOOD.—Tuesday, 18th, Miss Cotterill spoke on "Work while it is Day," and gave good clairvoyance and psychometry to a moderate audience. Sunday, Mr. H. Goldin gave two addresses on "The Home over There" and "Religion and its Teachings," explaining that we must work for our home over there, and that it is what we make it.

HUDDERSFIELD. Brook Street.—A most excellent day with Mr. J. B. Tetlow. Capital addresses, to the great interest of good audiences. Really first-class psychometry and clairvoyance.—J. B.

HULL. 8, Charlotte Street.—A local medium delivered a much-appreciated address, entitled "What think ye of Christ?" having particular reference to his mediumship. His purity of character and readiness at all times to help his fellowmen was exemplary. All were earnestly entreated to live pure lives, and to use the special gifts which they were endowed with. The room was filled with a very attentive audience. Many strangers.—W. D. W.

LEEDS. Progressive Hall.—16th: A good day with Mrs. Bentley. Subjects: "Freedom or Liberty" and "Where and What is God, and How shall we Find Him?" which gave satisfaction to good and intelligent audiences. Successful clairvoyance at each service. 17th: Mrs. Lake lectured on "As ye sow so shall you also reap" satisfactorily. Clairvoyance very good. 23rd: Mr. Essam gave his experience, showing how and why he became a Spiritualist. Evening: "Charity," dealt with in a masterly manner. Good clairvoyance and psychometry.

LEEDS. Psychological Hall.—16: Mrs. W. Stansfield, "If's, But's, Or what might have been," and "Who has believed our report?" Clairvoyance, mostly recognised. 23: Mr. J. C. Macdonald, "Cant, Faith, Knowledge," and questions from the audience, dealing with the subjects in his usual style. 22: Public circle. Large attendance. Mr. G. Newton, in a very impressive and sympathetic manner, named the infant child of our deceased brother, Dodgson, strongly appealing for spiritual guidance for mother and child.—D. W.

LEICESTER. Liberal Club, Town Hall Square.—Mr. Clark delivered an address to a good audience. Subject, "Do Good;" listened to, and received with the greatest attention, much appreciated. Mr. Smith and friends sang an anthem, "I will extol thee, my God." We should be glad if any trance speakers will come and assist us in our Sunday services, for railway expenses, from the Midland towns—Derby, Northampton, Birmingham, and Nottingham. Please communicate to the secretary, Mrs. Shepherd, 8, Lower Free Lane.—R. W.

MACCLESFIELD.—Mr. Rooke deviated somewhat from his usual course, several of his controls giving their spiritual experiences. Most of the experiences were different, but all were agreed on one point, viz., "As ye sow, so shall ye reap." A very agreeable change from the usual services. After the service the yearly meeting of members was held. The financial statement was considered fairly satisfactory, but one noticeable point was the amount paid for railway fares of speakers. This was a large item, and it was decided to seriously consider the same. The number of members showed an increase of 15 during the year. The following officers elected for twelve months: Hon. President, Mr. G. Rogers; president, Mr. A. Houlton; vice-presidents, Messrs. Twigg, Rev. Rushton, and Hayes; treasurer, Mr. S. Hayes; organist, Mr. W. Challinor; choirmaster, Mr. T. Albinson; auditors, Messrs. Houlton and C. Challinor; doorkeeper, Mr. N. Taylor; collectors, Mrs. Rushton and Miss Henshaw; committee—presidents, vice-presidents, and treasurer, with Messrs. W. Challinor, senr., W. Challinor, junr., C. Challinor, Cosnett, Moores, Lloyd, Hall, Mesdames Lovett, Pimblott, Kirk, and Bamford; secretary, W. Pimblott.

MANCHESTER. Tipping Street.—Mrs. F. Taylor's controls spoke on "Love" and "Humanity." Very good audience in the evening.—R.D.L.

MANCHESTER. Pendleton. Cobden Street.—A very good day with Mrs. Best. She is blest with wonderful clairvoyant and clairaudient gifts, stating both facts and relationship given, and surname in many instances. Also messages from the dear departed ones. The spirits not being recognised in the first instance she gave further particulars, causing both tears and gladness. Tests were given to about twenty-five persons, some being favoured with two or three. Nearly all recognised. Spiritualism lights up the grave with glory. Spiritualism is the brightest jewel in the diadem which crowns humanity, death being only a gateway into life.—H. T.

MANCHESTER. Collyhurst.—Miss Thwaites spoke on "The Glory of God," and "Spiritualism and the Bible," with clairvoyance and psychometry.—A. H.

NELSON. Bradley Fold.—The guides of Mrs. Hyde gave two splendid discourses on "Spiritualism drives the clouds of darkness from the human mind and lets in the ray of light," and "O ye of little faith." After which she gave a few clairvoyant descriptions and psychometrical tests to good audiences, who were well satisfied.—J.H.N.

NEWCASTLE-ON-TYNE.—23 and 24: Mrs. E. Hardinge Britten, of Manchester, gave three eloquent discourses as follows: Morning, "The Gods of Men and the God of the Spirits;" Evening, Replies to written questions from the audience. Monday, "The Reforms and Reformers of the 19th Century." The addresses were full of grand and noble thoughts, and gave every satisfaction.—R. E.

NEWPORT (MON.). Old Albert Hall.—The guides of Mr. F. T. Hodson spoke on "Spiritual Manifestations and Formalism"—a very instructive and interesting address. Clairvoyance at the close.—W. H. J.

NEWPORT (MON.). Spiritual Institute.—Mr. Wayland's guides gave an address on "The Question of the Ages—If a man die, will he live again?"—S. F. W.

NORTHAMPTON.—Meetings conducted by local friends. Afternoon, a séance. Evening, Mrs. Walker's controls gave very instructive advice. Well received by a fair audience.

NOTTINGHAM. Morley Hall.—A small but enjoyable meeting. The *two* worlds were consciously blended. The controls spoke on the Lord's Prayer, which they analysed and showed the beauty and fulness of. We came away refreshed. Mrs. Barnes desires to acknowledge, with her best thanks, the kindness of the friends at the Masonic Hall, who have raised, as a testimonial to her work as a medium, the goodly sum of five guineas. The gift is very seasonable, and the comforts it will provide will serve to deepen the gratitude of the recipient.—J. W. B.

OLDHAM. Temple.—Mrs. Gregg did good service. Subjects: "Solitude," and "A Religion and Church for the People." Very satisfactory clairvoyance and psychometry.

OLDHAM. Bartlam Place.—Good addresses given by Mrs. France, of Huddersfield, to fair audiences, followed by satisfactory clairvoyance.

PLYMOUTH. 8, The Octagon.—Morning: Opened with prayer by Mr. Sammels, who also read and gave an address on "Hope." Remarks by Mr. Lethbridge and Mr. Pearce, who closed with prayer. Evening, Prayer by Mr. Lethbridge, who read Acts, viii chap., with explanatory remarks. Address by Mr. Adams, "Hope, like a guiding star, shines ever before the way-worn traveller." Prayer by Mr. Loomes.—J.W.C.

ROCHDALE. Regent Hall.—Mr. A. Verity paid us another visit and dealt with his subjects, "Christ on marriage and divorce," and "Can a Secularist be a Spiritualist?" in his usual sarcastic manner.—J. B.

ROCHDALE. Penn Street. — Mrs. Brookes spoke very well on "Brightly beams Our Father's mercy," and "Life is onward, use it." Clairvoyance very good indeed.

ROYTON.—We had a pleasant day with Mr. Manning, of Rochdale, who gave us two very good discourses from the book of Daniel, also psychometry and clairvoyance.—J. O.

SHEFFIELD. Hollis Hall, Bridge Street.—Good audience on Sunday morning gathered on the open space at the bottom of Waingate at 11 to hear Mr. W. Johnson, of Hyde, who kept his hearers interested and deeply attentive for an hour. A large parcel of *Two Worlds* Mr. W. J. had brought was freely distributed in the open air, and at the meetings during the day. Afternoon: He gave his life's experience, which was much appreciated. Evening: Subjects from the audience were dealt with efficiently.—A. M.

SOUTH SHIELDS. 16, Cambridge Street.—A short address by Mrs. Young's guides on "Life and Death." Very good clairvoyance. 23: No speaker. We held a circle and had clairvoyance from a young medium. Very good. After meeting as usual.—J. W. G.

SOUTH SHIELDS. Stevenson Street.—16: Mr. Bell's guides gave a good address showing the difference betwixt Christianity and Spiritualism in a very forcible manner, followed by Mrs. Young, who gave the strangers present practical proof of clairvoyance. 23: Mrs. Walker gave with clairvoyance undeniable proof of the life beyond the grave, and Mr. Prescot gave a short address. We had some good singing. A full room at both meetings.

SOWERBY BRIDGE.—Mrs. Crossley gave a good address on "Death," illustrating the grand truth of the immortality of the soul, and the comfort given those to whom the knowledge had been imparted. Excellent clairvoyance, nearly all recognised. A few received really good tests, convincing them that there was something in it after all.—G. H.

STOCKPORT. — A good audience. Mr. Lomax lectured on the "Epochs Mentioned in History" which denoted the advancement of liberal thought and religious freedom. He called them stepping stones along the streams of life leading to heaven. Mr. Macdonald followed with a stirring speech.—T. E.

WAKEFIELD. Barstow Square.—A good day with Mr. Wilson: Psychometry good and much appreciated.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN. Freckleton Street.—Morning devoted to lessons. Senior class, Mr. Tyrell gave a very interesting account of his visit to London, and was listened to with attention. Miss Whitaker gave a lesson to the second class girls, and Mr. W. Lord taught the second class boys. Mr. M. Brindle closed with invocation. Attendance fair.

CARDIFF.—Six officers and twenty members present. Group subjects: Summer and Excelsior, "Ancient and Modern Teachings;" Lake and Shore, "Poetry." Reading by Mr. Bert Silby, and recitation by Archie Sadler.—E. J. Cule, sec.

CLECKHEATON. Walker Street.—Good attendance. Our speakers for the day, Mr. and Mrs. Clegg, were present. Mr. Clegg addressed the children on what had been seen in ancient times. Very interesting. Recitations by Percy Walker, R. Hodgson, Lucy A. Walker, and Miss Clegg. Morning: visitors, 6; officers, 6; scholars, 28. Mrs. Clegg gave a good discourse, trying to enlighten the minds of young and old. Our Lyceum is progressing rapidly. Our motto is "Onward and Upward."—R. H.

HUDDERSFIELD. Good attendance and harmonious conditions. After usual proceedings the election of officers for ensuing six months took place. Conductors, Messrs. J. Briggs and H. Chappell; guardian, Miss Able; guards, Messrs. Westerley and Kitson; calisthenic conductor, Mr. J. W. France; leaders, Messrs. Chappell, Briggs, Beeley, Mesdames Entwistle, Castle, Kitson, Abel, and Sykes.

MANCHESTER. Collyhurst Road.—Grand session, 70 present; recitation by Sarah Lawrence. No groups formed. A few remarks from conductor and writer. With reference to Saturday's demonstration, it is the first opportunity we have had of witnessing such a display, from which we learned much.—A. H.

OLDHAM. Bartlam Place.—Good attendance, conducted by Miss Wainwright. A new march was conducted very well. We have began a session in the afternoon, and we wish all to know it commences at two o'clock.—E. R.

OPENSHAW. Granville Hall, George Street.—Good attendance and order. Exercises gone through very fairly. Recitations nicely said by Edith Savage, Edith Lewis, Henry Macfarlane, and Albert Johnson.

PENDLETON. Cobden Street.—Morning: A discussion on "How to improve the Lyceum," brought forth excellent suggestions passed by the members. Afternoon: The following were selected to hold office to the end of the year, conductor, Mr. Crompton; assistant conductor, Mr. Brooks; secretary, Mr. Jackson; assistant secretary, Mr. Bromley; treasurer, Mr. Brooks; guards, Misses Byrom, Featherstone, and S. E. Moulding, Messrs. Bromley, Moulding, and Rimmer; musical directors, Mr. J. Broom and Mr. Bromley; teachers for the senior class, Mr. Crompton and Mr. Winder; teacher of music, Mr. Moulding. On behalf of the committee I heartily thank all who had collecting cards, and those who gave donations, also the Misses Featherstone and Byrom for making rosettes and sashes for the demonstration in Alexandra Park.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR AUGUST, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

BATLEY CARR. Town Street.—13, Anniversary; 27, Mr. Armitage.
BATLEY. Wellington Street.—6, Mrs. W. Stansfield; 13, Mrs. Stretton; 20, Mr. Parker.
BRADFORD. Little Horton.—6, Mr. Boocock; 13, Mr. Walker; 20, Mrs. Midgley; 27, Mrs. L. Bailey.
BRADFORD. Milton Rooms.—6, Mr. Hepworth; 13, Mrs. Russell; 27, Mr. Rowling.
BRADFORD. Otley Road.—6, Mr. Walker; 13, Mrs. Midgley; 20, Mr. Hopwood; 27, Mrs. Murgatroyd.
BRIGHOUSE. Martin Street.—6, Mr. W. H. Taylor: 13, Mr. W. Stansfield; 20, Miss Gartside.
CLECKHEATON.—6, Mrs. Hoyle; 13, Mr. Rowling; 27, Mr. Boocock.
HALIFAX. Winding Road.—6, Mrs. Ingham; 13, Lyceum Anniversary, Mrs. Craven; 20, Mr. E. W. Wallis; 27, Mr. Hepworth; 28, Mr. Hindle.
KEIGHLEY. East Parade.—6, Mrs. Stretton; 13, Mr. Hopwood; 20, Mr. Whitehead; 27, Mr. and Mrs. G. Galley.
WEST VALE. Green Lane.—6, Mr. P. Lee; 27, Mrs. Jarvis.

The next meeting of the Yorkshire Federation will be held at Milton Rooms on Sunday, August 13th, at 10-30 a.m.

ACCRINGTON.—6, Miss Gartside; 13, Mrs. Rennie; 20, Mrs. Summersgill; 27, Open.
ARMLEY. Mistress Lane.—6, Mrs. Gregg; 13, Mrs. Levitt; 20, Open; 27, Mr. H. Drake.
BACUP.—13, Mrs. Best: 20, Lyceum Flower Service; 27, Miss Cotterill.
BOLTON.—6, Mrs. Hyde; 13, Mr. Wallis; 20, Mrs. Brooks; 27, Miss Walker.
BLACKBURN. Freckleton Street.—6, Mr. G. Edwards and Miss L. Pickup; 13, Miss Walker; 20, Mr. P. Lee; 27, Mr. J. B. Tetlow.
BLACKPOOL.—6, Mrs. Beardshall; 13, Mr. T. Hodgson; 20, Mrs. Crossley; 27, Mr. Rooke.
BRADFORD. 448, Manchester Road.—6. Mrs. Thornton; 13, Mrs Shulver; 20, Mrs. Hunt; 27, Mr. Todd and Mrs. Webster.
BRIGHOUSE.—6, Mr. W. H. Taylor; 13, Mr. W. Stansfield; 20, Miss Gartside; 27, Open.
BURNLEY. Robinson Street.—6, Mr. Campion; 13, Miss Cotterill; 20, Mr. J. Swindlehurst; 27, Mr. J. Wilson.
BURNLEY. Hammerton Street.—6, Mr. W. Rowling; 13, Open; 20, Mrs. Griffin; 27, Mrs. J. M. Smith.
FELLING.—6, Mr. J. Clare; 13, Mr. Leach; 20, Mr. W. R. Henry; 27, Mr. Jos. Hall.
HOLLINWOOD.—6, Service of song, "An Angel in Disguise" at night; 13, Mr. B. Plant; 20, Miss Cotterill; 27, Mr. H. Goldin. Tuesday's circle: 1, Mrs. Hyde; 8, Mrs. Rennie; 15, Miss Cotterill; 22, Miss Halkyard; 29, No circle.
KEIGHLEY. Temple.—6, Mr. G. Galley; 13, Mr. Johnson; 20, Open; 27, Mrs. Gregg.
LEEDS. Progressive Hall.—6, Mr. Hindle; 13, Mrs. Mercer; 20, Miss Walton; 27, Mr. Lund.
MANCHESTER. Pendleton.—6, Mr. R. A. Brown; 13, Miss Bailey; 20, Mr. Hepworth; 27, Mr. E. W. Wallis.
MANCHESTER. Tipping Street.—6, Mr. J. Swindlehurst; 13, Mrs. J. A. Stansfield; 20, Mr. W. Johnson; 27, Mr. Mayoh.
NEWCASTLE-ON TYNE.—6, Mr. J. B. Tetlow; 13, Mrs. Yeeles; 20 and 21, Mrs. Green; 27 and 28, Mrs. Wallis.
ROCHDALE. Regent Hall.—6, Circle; 13 and 14, Mr. Victor Wyldes; 20, Circle; 27, Miss Patefield.
SOWERBY BRIDGE.—6, Mr. Sutcliffe; 13, Mr. and Mrs. Clegg; 20, Mr. Rooke: 27, Mrs. J. A. Stansfield.
WALSALL.—13, Mr. E. W. Wallis, at 11 a.m., "Making the best of both worlds;" 6-30, "Crossing the borderland of the two worlds."
WHITWORTH. Reform Club.—6, Mrs. Rennie; 13, Miss Venables; 20, Mrs. Robinson; 22, Mr. Plant.
YEADON.—6, Mrs. Kendall; 13, Mrs. Hunt; 20, Mr. and Mrs. Marshall; 27, Mrs. Bentley.

AS HOUSEKEEPER to a gentleman, by a respectable middle-aged person; abstainer; experienced; good cook. Distance no object. Small wages if comfortable home.—Mrs. Taylor, Low Bridge, Knaresborough.

BARROW-IN-FURNESS SPIRITUALISTS memorial stone laying for their new hall on Monday, 7th August (Bank Holiday.) Excursion trains will be run to Barrow by the Lancashire and Yorkshire, London and North-Western, and Midland Railway Companies, which will give good facilities to all friends to attend. We are anxious to make this day the most successful in the history of Barrow Spiritualism; therefore, we appeal to friends and mediums to come and help us. If any medium brother or sister could volunteer assistance, we should esteem it a great favour if they would write to T. Holden, 26, Shakespeare Street. The stone will be laid at 3 p.m., when there will be a public meeting. Tea provided at 4-30, followed by a public meeting to be addressed by various speakers. Friends of progress, come and help us.—T. H.

BATLEY.—August 6, Annual Flower Service. Mrs. Stansfield, speaker. Gifts of flowers or loan of plants will be thankfully received at the rooms on Saturday, 5th. 19: We intend holding a garden

party at Windmill Farm, near Howden Clough Station, G.N. Tickets, 6d. each. A string band will be in attendance to play for dancing.—J. Colbeck, sec.

Batley Carr Society.—20th Anniversary, on Sunday, August 13, at 2-30 and 6. Speakers: Mrs. Ingham and Mrs. Birchall. Silver collection. Public tea, on Saturday, Aug. 12. Tickets, 8d., 6d., and 4d.

Blackburn. Freckleton Street.—Annual Lyceum Field-Day, July 29. Starting from Hall at 3 p.m. prompt. A hearty invitation to all Spiritualists.

Blackburn. Northgate.—August 6: First Annual Floral Service. The choir will render special anthems and solos. Mediums, Mr. C. Lawton and Miss Janet Bailey. Everybody welcome.—C. H.

Bolton.—Anniversary, July 30. Mr. R. A. Brown, speaker. A right hearty welcome to all.

Belper. Jubilee Hall.—August 6; Professor Timson, morning and evening. Clairvoyance and psychometry.

Burnley. Hammerton Street.—Saturday, July 29: The Lyceum Annual Field Day. Meet at Hall, 2-30 prompt. Friends of the cause cordially invited. A collection will be made in the field to go towards expenses.—W. Mason.

Cardiff.—Services by the Rev. C. Ware. Sunday, July 30, 11 a.m., "The life and mediumship of the Prophet Daniel." 6-30 p.m., "The beautiful life beyond."

Glasgow.—August 6: Mr. E. W. Wallis will speak. Morning, "The Spiritual Philosophy;" at 6-30, "Death and after, in the light of Spiritualism."

Halifax.—The choir will take their annual trip on Bank Holiday. August 7, to Blackpool. Any person wishing to accompany them can obtain tickets and bills from Mr. E. Butler and Mr. F. A. Moore.

Lancashire Lyceum Demonstration.—Meeting of delegates and friends at the Psychological Hall, Collyhurst Road, Manchester, on Saturday, July 29, for passing accounts, election of officers, and place for holding demonstration next year. Tea at 5 p.m., meeting afterwards. Trams run from Market Street (Harpurhey and Queen's Park) to Churnett Street, the hall being at the end of the street.

Liverpool Society is now open to receive applications for speakers for 1894. Will mediums and speakers please communicate with the secretary, Mr. N. R. Maginn, 16, Picton Road, Wavertree, on or before July 31, stating what dates they have vacant?

Macclesfield.—Lyceum Anniversary and Floral Services on Sunday, August 20, 10-30 and 6-30. Speaker, Mr. R. A. Brown. Clairvoyance by Miss Janet Bailey. 2-30, Service of Song, "An Angel in Disguise." Full particulars later.

Manchester. Collyhurst Road.—The above society is now open to receive applications from speakers for 1894. Kindly state terms and dates to Mr. J. Barrans, secretary, 307, Waterloo Road, Cheetham.

Manchester. Openshaw.—July 30: A committee meeting at 2-30. Hoping that all the committee will be there. 10-30 and 6-30, Mrs. Robinson.

Mr. G. Newton, of 22, Forster Street, Hunslet Road, Leeds, has a few open dates this year, and is booking for 1894.

Mr. and Mrs. Wallis are rapidly booking up for 1894. Applications for dates should be made as soon as possible. Address 164, Broughton Road, Pendleton, Manchester.

Mr. W. Wallace, the pioneer medium, expects to be in Liverpool on August 20 and 21, and would be glad to obtain engagements—going or returning. Address him 24, Archway Road, Highgate, London.

Mr. J. J. Morse is now booking dates for 1894. Societies desiring his services will please communicate with him at once, at 26, Osnaburgh Street, Euston Road, London, N. W. The month of August and the first Sunday in each month of 1894 are already engaged.

Mr. T. M. Barker, late secretary of the Bartlam Place Society, Oldham, requests all speakers, secretaries, etc., to address letters to the new secretary, Mr. C. Shaw, 64, Hanson Street, Oldham.

Madame Henry's new address is 25, Bremner Street, Stockport Road, Manchester.

Mr. Sidney Galpin, of Nottingham, has been awarded the certificate of Leicester Phrenological and Psychological Institute, and is working for the diploma.—G. Cooper, sec.

Newcastle-on-Tyne. Nelson Street.—Sunday, July 30: Mr. J. J. Morse, of London. Subjects: 10-45 a.m., "Everyday Spiritualism." 6-30 p.m., "The Land of the Lost." Monday, same place, 7-45 p.m., Answers to questions.

Newcastle-on-Tyne.—Spiritual Evidence Society will be pleased to receive vacant dates over 1894, from mediums. Apply to secretary, Robert Ellison, 14, Alexandra Terrace, Gateshead.

Normanton Society of Spiritualists intend holding their first anniversary on Saturday, August 12. Tea will be provided at 4-30 p.m. Tickets, 6d. each. After tea a social evening. A hearty welcome to old and new friends.

Nottingham.—By desire, Mrs. J. M. Smith, of Leeds, will hold a séance on July 31, at Mr. S. Brearley's, 15, Garden Street, Radford, at 8 p.m. prompt. All persons wishing to communicate with Mrs. Smith send stamped envelope for reply, as letters are so numerous.

Nottingham. Masonic Hall.—July 30: Professor Timson, of Leicester. Two services and clairvoyance.

Oldham. Temple.—It is intended to recommence the Lyceum on the first Sunday in August. All persons interested in Lyceum work are earnestly requested to come on above date. Officers to be elected from those present. Many have promised to help, others are welcome. Let us have a good re-union of earnest workers.

Oldham. Temple.—P.S.A. picnic to Wood Cottage, Saddleworth, August 5. Fare 2s. 3d. Leave Temple at two o'clock prompt.

Parkgate.—All societies are requested to kindly send in the subscription lists as soon as possible.—John Drower, cor. sec., 150, Victoria Road, Parkgate, near Rotherham.

Rochdale. Penn Street.—A sale of work will be held about Christmas, and we should be glad of anything that would sell from any of the readers of *The Two Worlds*. This sale of work is for a new building, as we are often crowded out. We want to spread the cause of truth in our town.—John T. Ramm, 2, Shaws Place, Rochdale.

Rochdale. Penn Street.—July 30: Floral services. Speaker, Mr. G. F. Manning, also at 7-30 on Monday. After the service the flowers and plants will be sold. All welcome.—J. T. R.

PASSING EVENTS AND COMMENTS.

Walter Buckley has removed to 102, Fitzwarren Street, Seedley.

Miss Cotterill's address is 14, Buckley Square, Ardwick, Manchester.

Burnley.—Hammerton Street Lyceum is one of the most active and successful in the country. We trust their Field Day on Saturday will be favoured with fine weather and a large attendance.

We learn that there is a possibility of a debate on Spiritualism taking place in Blackburn in the autumn, if conditions can be arranged. Rev. Ashcroft is wanted to visit Burnley, Blackburn, and other places, to arouse public attention again.

Mr. T. Taylor, 12, Park Avenue, Cheetham Hill, Manchester, secretary to the Spiritualist National Federation, wishes to intimate to secretaries and speakers he will be pleased to assist in emergency on application.

He Who Would Thrive must advertise. We believe all our advertisers are genuine dealers, who give full value for their money. As they encourage us by advertising in our paper, and thus help us towards making it self-supporting, we ask our readers to cordially reciprocate and do business with them as far as they are able.

We Are Pleased to note signs of renewed activity in Spiritualism in the great metropolis. Paragraphs of news indicating the progress of the work, and reports of phenomena of a striking character and experiences, which go to prove "spirit identity" are always welcome, and will find a place under "London News and Notes."

Rawtenstall Spiritualists have put up a convenient iron church, which will seat from two to three hundred persons. They are earnest and steady workers, and are to be congratulated on having such a nice "home." We trust their efforts will meet with recognition and support from local friends.

The Fox Sisters.—We have received a packet of cabinet photographs of the Foxes—Mrs. Fox, Margaretta, Kate, and Leah. They are reproduced from paintings, and seem to be excellent portraits. They are being sold to help the fund to raise a memorial to these martyred mediums of the new dispensation. We trust it will a memorial *Hall*, not a useless "stone." We can post these photographs to any address for 1/- each.

To Secretaries and Speakers in Yorkshire.—As the newly elected secretary of the Yorkshire Federation of Spiritualists I should feel indebted to each secretary of the Yorkshire societies (affiliated or not) if they would send me their present addresses, and if they think it desirable to make enquiries as to the constitution and future operations of the union, as many changes are in project in its constitution and methods of work. I will gladly furnish them with particulars and also forward at their request a parcel of leaflets for free distribution. The new terms of subscription to the union have been reduced to 1s. per quarter for each society, and we shall be most happy in receiving the names of societies desiring to join us in strengthening Yorkshire Spiritualism at our next meeting in the Milton Rooms, Westgate, Bradford, on Sunday, August 13, at 10-30. I shall also regard it as a favour if all public speakers in our county will send me their addresses, as we wish to communicate with each one.—Fraternally yours, Wm. Stansfield, Warwick Road, Dewsbury.

A Duty Spiritualists owe to the Spirit World.—Theosophists are denouncing our practices of holding séances to communicate with spirits, and boldly declaring that our dear friends are Kama Rupas going about seeking whom they may devour. When preachers are admitting the facts, but attributing them to emissaries of Satan; when psychical researchers (and Mr. Hudson) seek to rule out the spirits and attribute all the phenomena (and the intelligence displayed in the communications) to the activity of the "higher self," or the "subjective self," it more than ever becomes the duty of all thoughtful, intelligent and observant Spiritualists to publish, as far as they are able to do so, such facts as they have witnessed as are outside of these various theories; facts, which in their opinion demonstrate the presence and power of spirit; facts which are inexplicable upon any other theory. We invite our readers to send us carefully worded instances of manifestations which prove spirit identity, and instances of the *good* effects of spirit influence and teaching.

Mr. A. G. Dalby, of Wood Green, London, writes:—"I should like to bear my testimony to the benefit I have received from realising that Spiritualism is a marvellous truth. I entered upon the study of it intending to expose the fraud, but to my surprise I fouud it to be a wonderful truth. For ten years I have preached the doctrines of Christianity, and now I recognise that I have been misled, and, worst of all, I have misled others. I find I am a medium for three phases of manifestation. Spiritualism has been the means of not only giving me true light, but also of revealing a knowledge of the hereafter to such an extent that I now look forward with certainty and delight to a future state as being a fruition of what we sow here. I am derided, called a fool, put down as deranged in my intellect, a turncoat, as being a person whom the devil uses, but none of these things move me, I am willing to be a fool, if by the foolishness of Spiritualism I can become wise. If this testimony will encourage you in this great and laborious work, it will be esteemed by me a favour." [It *is* encouraging to know that so many people are beginning to see the light.]

Extraordinary Spirit Manifestations in Middlesbrough.—"In the back drawing-room of a pretty home in the suburbs of your town there were convened about sixteen persons, including the indispensable 'medium.' A small improvised cabinet—merely the suspension of a divided curtain—constituted the only machinery. A chair and a small bell stood within, the medium being seated on the former. After the offering of a sweet prayer by one of the ladies, beautiful hymns rang through the chamber, during which diamond-like flashes melted into the azure, the light being dim; flakes of fleecy garniture illuminated the creations of some spiritual chemist, and sundry rustlings indicated the contiguity of 'other-world order.' No. 1 apparition was the comely form of a small child who was named 'Lottie,' followed in five minutes by a lady with a babe, the latter

being seated upon the medium's knee, and embraced him. I was informed these were his spirit-mother and child. 'Daisy' and 'Woodful' (Indians) next came to the front, followed by 'Leon,' an Italian. To repeated enquiries they each bowed their recognitions, after which the meeting adjourned. Let it be clearly understood *that medium and forms were distinct, and were seen by all.* I have presented a faithful record of the visible presence of the supernatural.—I am, yours, WILLIAM H. ROBINSON. Book Market, Newcastle-on-Tyne, July 17, 1893. P.S.—I have a record of the names of persons present, but have no authority to publish them."

ASHINGTON.—Mr. C. Johnstone writes:—"Having taken your paper for the last six months, I am somewhat at a loss to understand how it is we never read of any of the manifestations occurring at the house of the good old Spiritualist, Mr. David Robinson, of Fifth Row, Ashington. I have been at one of his sittings on July 9th, and would very much like to let it be known what we received. Mr. R. Chambers was the medium, and I learn he sits twice a week, with grand results. Sitting in horse-shoe circle, with the medium at one end, and all holding hands, we opened our meeting with prayer; then we felt winds rushing round the room, and illuminated cards were seen floating to and fro, with misty bodies gliding round and round. Direct voices were heard, bell, tambourine, and melodeon were all playing at the one time. It is impossible to be any other than joyous, as the manifestations were so powerful. I understand Mr. Chambers is willing to meet parties at the week ends, to sit under any test. His address is 86, Fifth Row, Ashington, Northumberland. [We have not received any report before, and therefore could not publish.]

NOTICE.—All speakers are requested to kindly send their open dates to Mr. T. Taylor, 12, Park Avenue, Cheetham Hill, Manchester, who is now the Secretary of the National Federation.

IN MEMORIAM.

IT is with deep regret that I have to report the passing away to the higher life of Walter Bullen, aged 11 months, the only son of Arthur and Harriet Bullen. The funeral took place on the 22nd inst., at the Blackburn Cemetery. Mr. J. Swindlehurst officiated in the chapel and at the graveside in a very impressive manner, giving much consolation to the mourners. The choir rendered several hymns at the graveside and in the chapel.

A loved one gone—a loved one gone,
Bewails the lone one left forlorn;
O, mourner, cease that wailing cry,
And hear the angels' sweet reply.

G. E. HARWOOD, Rep. sec.

On July 22 the Spiritual friends paid the last tribute of respect to the child of Mr. and Mrs. Bradley, of Cog Lane, Burnley. Appropriate hymns were sung as they lowered the little casket to its last resting-place. Mrs. Johnstone officiated at the chapel and graveside, giving much consolation to the mourners and friends, assuring them their little one was not dead, but lives in a brighter and happier sphere from whence it can come back to help them onward. The friends seemed much touched. The coffin was covered with flowers, and the service was Spiritualistic throughout. We thank Mrs. Johnstone for her willingness to help in time of trouble.—Isaac Golding.

LANCASHIRE LYCEUM DEMONSTRATION.

REPORTED FOR "THE TWO WORLDS" BY AN ONLOOKER.

"The world has much of beautiful,
If man would only see."

So sings the poet, and undoubtedly every sane human being who had the good fortune on Saturday afternoon last to visit the 80-acre paradise known to Mancunians as Alexandra Park would fully concur in the sentiment. And it was not only the beauty of a golden sky, glowing, fragrant flowers of every scent and hue, and emerald foliage overshadowing neat greensward—there was an imported, an unusual and novel attraction. An earnest band of 650 Spiritualists of every age—from the toddler of five or six years to the patriarch of threscore and ten, graceful boyhood, sturdy manhood, winsome wee maidenhood, and gracious, beautiful womanhood—all intent on their task of impressing upon the minds of the citizens of grinding, smoky Cottonopolis the almost unknown fact that—

"Heaven is here; its scenes of gladness
Cheer the true believer's way."

Ten Lyceums were represented, each being distinguished by ribbon badges of different colours, the marching exercises and calisthenics also differing. The conductors were almost unanimous in thinking this a mistake, and resolving to make an attempt to secure uniformity at the next annual meeting.

"Thus may we abide in union
With each other and the Lord;
And possess, in sweet communion,
Joys which earth cannot afford."

The Lyceumists were marshalled in front of the bandstand, and the proceedings commenced with the singing of two hymns, which were very well done, but would have been better if concerted before-hand. By this time a large crowd of on-lookers had gathered (amongst them several clerical gentlemen), and they viewed the display from beginning to end with rapt attention. Under the direction of Brother Crutchley (Collyhurst), assisted by Brothers Tift (Collyhurst), Longstaff (Manchester), Gibson (Pendleton), a lengthy programme of marching and calisthenic exercises were gone through in a spirited manner. Where so much was good, it would be invidious to institute comparisons; but mention may be made of the compact marching of the Collyhurst, Rochdale, and Pendleton Lyceums, and the fine display of calisthenics by the Heywood contingent. But all did very well, and it was a sight calculated to arouse interest and excite comment amongst the spectators who viewed it for the first time. Many Spiritualists were present, and assisted wherever they could, prominent amongst them being Sister Wallis and Brother Wallis (editor of *The Two Worlds*). Brother Wallis, with helpers, forwarded the cause by distributing over a thousand copies of *The Two Worlds* amongst the spectators. Tea was partaken of in the Edinboro' Hall (opposite the Park gates.)

A public meeting was held at eight o'clock, the audience numbering about 400. The chair was taken by Brother W. H. Wheeler, who said it gave him very great pleasure to meet the various Lyceums at this, their first Annual Demonstration. As the hour was so late, and there were other speakers, he would not take up any time, but would just point out one or two items for future consideration. Referring to the calisthenics, he recommended brevity; some of the most admired that day were copied from the "Lancers" and other quadrilles. The Lyceums should watch each other for hints, and copy anything good. These meetings were held for the purpose of stimulating and forwarding the movement. The conductors of Sunday schools were beginning to find out that it would not do to go on in the dry, uninteresting course they had hitherto pursued; they must broaden their views. He would remind Spiritualists that no matter how good their own programme might be, they must have workers to ensure success. He would recommend the officers of Lyceums to take office for longer periods than they do at present—say twelve months at least—and friends should visit the Lyceums. They should also encourage the literature of the movement, and all put their shoulders to the wheel if they would progress.

Brother Crutchley, in a brief interesting speech, congratulated the meeting on having shown something new that day to the public of Manchester. He felt proud of the display they had made, but would suggest for the future a system of uniformity. They would go on with these annual demonstrations, and perhaps, at a time not very far distant, they might be able to have a whole day instead of a half day.

Miss Annie Winder gave a recitation, "The Workman and his Blind Sister." The elocution was very good, and the subject of the piece strongly recommended total abstinence from drinking and smoking.

The energetic secretary, Brother Longstaff, at this juncture made a collection for current expenses and a future meeting.

Miss Florrie Brown (Manchester) and Miss Ada Cookins (Salford) each recited a poem with feeling and good elocution.

Brother Crompton (Pendleton) said that the preparation for this demonstration had caused a revival in their Lyceum. The number had risen from 70 to 110, and the parents had become interested and visited them oftener. They would try to make the next affair a better one. The renewed activity had greatly benefited them, and would bring more funds in. They should adopt new forms of calisthenics, and have short readings and other variations.

Master John Crompton (Pendleton) gave a recitation, "Speak, but be careful," which concluded with the excellent advice, "Don't speak of other's faults until we have none of our own."

Brother Birch (Royton) recited, in lieu of a speech.

The Chairman then briefly closed the meeting, and the Spiritualists dispersed to catch their respective trams and trains. They all were delighted with their first annual demonstration, and will think of it as an—

"Hour of gladness, scene of beauty;
Radiant all around, above;
Speaking to the soul, of duty,
Hope and faith, and heavenly love.
Day of happiness and pleasure,
Ne'er wilt thou forgotten be!
But, 'mid memory's choicest treasure,
We will guard and cherish thee." *Au revoir.*

MR. LONGSTAFF writes: The First Annual Lyceum Demonstration took place on Saturday, July 22, in Alexandra Park, Manchester (by permission of the Parks Committee of the Manchester City Council), and was a brilliant success. A little before 3 p.m. tram-cars and waggonettes began to arrive, loaded with children and friends, who assembled at the park gates, and marched in procession in the following order—Manchester, Royton, Collyhurst, Openshaw, Stockport, to the bandstand, where Mr. Crutchley (Collyhurst) made a few appropriate opening remarks. Two hymns were sung, viz., "Open the door for the children" and "Clap your hands for joy." The marching and calisthenic exercises were next gone through by 634 Lyceumists, in three sections, viz., 1st Heywood (orange), Royton (maroon), Oldham (purple), Salford (crimson); 2nd, Pendleton (salmon), Collyhurst (yellow), Rochdale (white), Openshaw (pink); 3rd, Manchester (blue), Stockport (violet). The day was exceptionally fine, and thousands of people witnessed with delight and applauded the various movements. The park-keepers were busy keeping the crowd back, so eager were they not to miss any exercises. It would be unfair to mention any one particular Lyceum, because all did well, and the whole results far exceeded our expectations. It was a pretty sight to see four Lyceums going through different exercises at one time, with distinctive coloured ribbons and sashes. The first four Lyceums having finished, marched back along the high terrace walk, with flower beds on each side of them, in all kinds of artistic designs, to Edinboro' Hall for tea. The remaining sections followed in the same way. Great praise is due to the conductors for the efficient manner in which the exercises were done, and also to the officers and children for their painstaking endeavours. I noticed Mr. and Mrs. Wallis, Mrs. Hyde (Ardwick), Mr. Taylor, Mr. Dabbs, Mr. and Mrs. Hesketh, Mr. and Mrs. Hyde (Broughton), Mr. Brown, and other well known Spiritualists present. After tea a meeting was held, presided over by Mr. W. H. Wheeler (Oldham), who spoke on behalf of Lyceum work generally. Mr. Crutchley and Mr. Crompton said a few words. Recitations were given, and a collection taken—£1 2s. 7½d. The meeting closed with the usual thanks to the chairman.

DEMONSTRATION OF SPIRITUALISTS IN ALEXANDRA PARK.—On Saturday afternoon a demonstration of Lancashire Spiritualists took place in Alexandra Park. It was announced as a "Lyceum" demonstration, and included the children connected with Spiritualistic services in Rochdale, Oldham, Royton, Heywood, Collyhurst, Pendleton, Openshaw, Manchester, Salford, and Stockport. The children numbered about 500, and each school was distinguished by ribbons of a particular colour. Some hymns were sung in the park, and, with the band-stand for a centre, various calisthenic exercises were gone through. The children were accompanied by a large number of adults connected with the various centres of Spiritualistic work.—*Manchester Guardian*, Monday, July 24.